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Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p.* 152.)

Mr. Eastburn enters into partnership—character of his partner—situation of his workshop, and conversations in it—his long and unabated struggle with adverse worldly circumstances—his conduct and sufferings in several seasons of pestilence—his kind attentions to the afflicted family of Dr. Sproat—the way providentially opened for his deliverance from worldly embarrassment, and for his becoming a religious teacher—plan for his services in the Northern Liberties of Philadelphia—he departs from that plan, and remarks on the subject.

Near the time of his being rebaptized, Mr. Eastburn entered into partnership, in the cabinet-making business, with Mr. Peter Lesley. A brief notice of this worthy man ought to have a place in this memoir. He was not only the partner and particular friend of Mr. E., but the remembrance of him is too grateful to the writer to admit of passing him by, without some memorial. During the six and twenty years, in which the memorialist sustained the pastoral relation to the second Presbyterian church of Philadelphia, Mr. Lesley was the sexton of that church. He was a man of great modesty, integrity, industry, and piety. His industry and prudent management of his affairs, enabled him, under the divine blessing, to provide, in a very reputable and comfortable manner, for a numerous family; and by a careful attention to the duties of his station, and a uniform disposition and endeavour to oblige, he acquired a respect and esteem, which men of a more elevated rank do not always merit or obtain. The piety of Mr. L. was marked by simplicity and humility; he was "an Israelite indeed, in whom there was no guile." Such were his lowly thoughts of himself, that he sometimes needed counsel and encouragement to preserve him from despondence. He was truly devout; and no other neglect of his duties as sexton is recollected to have been ever laid to his charge, than that he was, occasionally, so engrossed by the services of the sanctuary, that he did not sufficiently notice the strangers who entered the church. If there was truth in this charge, of which the writer is doubtful, who that knew the cause, would not readily excuse, if they did not commend the man, whose devotion to his God produced a temporary forgetfulness of his fellow worms? This humble and exemplary Christian, died in the faith and hope of the gospel, March 31, 1816, at the advanced age of 79 years.

Mr. Eastburn was, for a long time, the clerk of the church of which Mr. Lesley was the sexton; and a small wooden building, in front of, and connected with, the base of the steeple, by which the church edifice was then adorned, furnished

the workshop, in which these partners in manual labour pursued their occupation, with unceasing activity. The number of hours in the day, during which they toiled at their trade, was greater than usual. Mr. Eastburn once told the writer, that a man, who valued himself on his skill in the cabinet making business, came from the country to the city, under the idea that city mechanicks had easier times than their country brethren. He applied to Messrs. E. & L. for employment as a journeyman. Employment was offered him, on condition that he should work the same number of hours in each day as his employers. The offer was gladly accepted; but in less than a week, the journeyman declared that "he could not stand it to work as they did," and left their service. This workshop was, for several years, the resort of many who wished to converse with Mr. Eastburn on the subject of religion generally, or on the state of their own souls in particular. He conversed and laboured at the same time; and the observations he made, and the advice he gave, in these circumstances, were, in many instances, highly useful.

He was always fond of children, and seldom failed to gain their affection and confidence in return. From a school almost adjoining his shop, he was daily resorted to by a number of these youthful visitants, whom he supplied with little blocks, the remnants of the wood in which he wrought; and sometimes permitted them to build their tiny fabricks on the floor of his shop, while he watched an opportunity to say something to them, which he hoped they might remember with advantage. The following short dialogue between him and the writer's eldest son, then a child about six years old, may serve as a specimen of his conversations on these occasions—"Mr. E. Well Robert, you seem very busy—If you live, what business do you expect to follow? what do you expect to be? Robert. Why Mr. Eastburn, you know what my Pa is? Mr. E. Yes, your Pa is a minister of the gospel. R. Well, I intend to be a minister too. Mr. E. Ah, my dear, if you intend to be a minister, you must first be a good man. Remember that; for you had better be a chimney sweeper, than a minister of the gospel, if you are not a good man." It is known that a number of individuals of unquestionable piety, now living, attribute their first religious impressions to the affectionate admonitions and instructions which in their childhood, or early youth, they received from this faithful servant of the Lord Jesus. His earnest prayers were doubtless constantly offered, in behalf of those who received his counsels; and we know the declaration, that "the fervent and effectual prayer of a righteous man availeth much."

After the close of the revolutionary war in 1783, till the establishment of the Federal government of the United States in 1788, and, in a degree, for several years afterwards, there was a most deplorable stagnation of almost every kind of business. The produce of the soil was indeed abundant, but there was scarcely any foreign commerce; and in consequence of this, and the circulation of a paper currency, the precious metals had almost entirely disappeared—They had either left the country, or were hoarded up by a few individuals. For the wares of mechanicks, especially, the demand was very small, and the price unusually low. Mr. Eastburn's circumstances, in common with those of many others, became, from this cause, much straitened. But another cause increased his embarrassment. He had borrowed money to purchase a lot of ground, and on it had erected the house in which he lived till the time of his decease. The labour of building the house had, to a considerable extent, been performed by his own hands. But

the lot was not paid for; and although his creditor never pressed him for the debt, yet he dreaded its increase; and to prevent the accumulation of interest, and to support a wife, now exceedingly infirm, and his son, then a boy, exertions and management, of no ordinary kind, were required. The writer well recollects the sympathy which he felt for this exemplary man, in witnessing the incessant labours, pursued both early and late, by which he endeavoured to avoid debt, and to afford to a valetudinary wife the accommodations which she needed, and which he never suffered her to want. This struggle with adverse circumstances was not abated, till it terminated in complete success. It is believed that his debt, if not annually diminished, was always kept stationary, till it was ultimately cancelled, in the manner that will presently appear. In the mean time, the debtor, with an humble but cheerful trust in the providence of God, seized every opportunity that offered, to serve the Saviour whom he loved, and to engage in those spiritual exercises in which he delighted. Unless detained in his shop to prepare a coffin that was urgently demanded, he never failed to attend a weekly religious service of the congregation to which he belonged, and which was celebrated in a private dwelling, as well as every publick service performed in the church, on the evenings of secular days. He often also, after the fatigues of the day and a part of the evening, visited, conversed, and prayed with the sick.

In the manner above described, Mr. Eastburn passed his life, till the occurrence of the memorable pestilence, which spread terror and desolation through the city of Philadelphia, in the year 1793. On that occasion, the city was soon abandoned by a large majority of its inhabitants; but the senior pastor of the Second Presbyterian church, with the clerk and sexton, remained at their posts. The then junior pastor of that church, the writer of this memoir, having, with his wife, suffered among the first subjects of the disease, and while yet in a state of imperfect convalescence, was called by a singular providence into the country, where he remained, with his family, till the calamity had subsided. But never, while memory remains, can he forget the distress of that awful period. Many of his dearest friends and most esteemed parishioners were hurried to the grave. Among the rest, his venerated and beloved colleague, with his wife, two of his children, and an amiable daughter-in-law, became the victims of this awful scourge. Mr. Eastburn did not escape a severe attack of the prevailing pestilence; but his life was spared—spared in rich mercy, not only to those to whom his after ministrations in the gospel were so eminently blessed, but to many who, during the pestilence, were destitute of every other friend and helper. The family of his aged, endeared, and deeply afflicted pastor, received his most assiduous attentions. To them, as a relict of that family still in life, has recently and with much emphasis, expressed it to the writer, "he was like a good angel." He visited them daily, to inquire after the state of their health, or more commonly the state of their illness; to take charge of their concerns, and to provide for their wants, as if they all had been his own—His own indeed they were, for affection and sympathy made them such. As one after another of this mourning family, fell before the destroyer, Mr. E. was still present, to see that the corpse was decently laid out, the coffin prepared, and the funeral rites performed, with all the respect which the urgency of the times would permit. Such were his attentions and exertions, unabated and undismayed by disease and death, which stalked on every side, till, as the concluding

part of his sad employment, he deposited in the house appointed for all living, the mortal remains of his beloved pastor, and those of his wife.

It appears from the diary of Dr. Sproat, a part of which has been published, that for a considerable length of time after the general prevalence of the yellow fever, and the flight of the citizens, he met a few of the pious people of his charge who remained in the city, both on the Sabbath and on some other occasions. On all these occasions, without its being testified particularly to the memorialist, he has no doubt that Mr. Eastburn took a leading part; and also in rendering, in a more private way, every service, both of a spiritual and temporal kind, to the sick and the dying. His own attack was before the disease had attained its widest spread; his recovery was speedy and perfect; and he afterwards retained his health, till health was restored to the city at large.*

Mr. Eastburn passed through three other seasons of desolating pestilence, which occurred in Philadelphia, in the successive years of 1797, 1798, and 1799—Those with which the city was visited in 1802 and 1803, were comparatively slight and partial. Of these, that of 1798 was not less fatal and terrifick than the one of 1793, of which we have taken a more particular notice. In 1798, Mr. E.

* The following extract from the writer's printed sermon on the death of Dr. Sproat, with the accompanying notes, will serve to illustrate some of the facts referred to in this part of the memoir.

"The painful infirmities of age, under which Dr. Sproat laboured for a considerable time before his death, he bore with a cheerful fortitude. Since the twenty-third day of August last, he had been looking for death, and ripening for it with uncommon speed. On that day he completed half a century of years in the character of an ordained minister of the gospel; and thenceforward, to the time of his death, the larger portion of his waking hours were spent in the immediate acts of devotion, or of devout meditations and aspirations of soul.(*) He endured the severe distress which was inflicted on his family without the least repining.(†) At the funeral of a dear son he might with peculiar propriety use the language, for he eminently possessed the spirit, of Job.(‡)

"His death was easy, and he was rational to the last. A short time before he expired, and after he had lost the power of speech, being asked if he felt the supports of religion, he answered by the signal of lifting up his hands and his eyes to heaven.

"The respect which was shown to his remains, at a time which precluded it in almost every other instance, was a proof of the high esteem in which he was held."(§)

(*) "This is confirmed not only by the observation and testimony of those who were most about him, but by what appears in his own diary. This diary exhibits one of the most instructing views of the exercises and temper of a Christian, especially when under affliction, that perhaps has ever been seen.

(†) "His eldest son with his wife, and his youngest daughter, died within the space of a month. The doctor himself, and Mrs. Sproat, were added to the number in less than a month afterwards.

(‡) "Enfeebled and trembling with age, the Dr. followed the corpse of his son to the grave, and after it was deposited, leaning on his staff, he pronounced only these words,—'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Amen!

"(§) During the late distressing scenes which were witnessed in this city, the almost universal mode of conveying a corpse to the grave was in a hearse or a cart; and the attendants consisted only of the person who drove the carriage, the grave digger, or a negro hired for the purpose, and, in a few instances, two or three mourning friends. But in the case of Dr. Sproat, there was a procession and bearers of the dead;—which, as it was more striking to the beholders, in the circumstances in which it happened, than the most splendid funeral that perhaps the city ever produced, so it was a much stronger proof of the affection which was felt for the deceased, than the greatest parade, in ordinary times, can possibly be. The pious people who had met at the church for prayer, formed a procession of about fifty persons, and some religious negroes voluntarily offered themselves to carry the bier."

suffered more severely, from the prevalent malignant fever, than he had done five years before—It brought him in appearance to the verge of the grave. The faithful and vigilant nursing of his infirm wife, was the principal means, under the divine blessing, of preserving his valuable life. He had in this illness a very earnest desire to depart, and to be with his Saviour. "But I could not obtain my discharge," was the language which he used, in speaking to the writer of his feelings and views at this period; and this language carried in it more meaning than he could have thought of at that time. He was not "discharged," because he had yet to render services, in the church militant, of the most important kind. He had not yet had an opportunity to sound the gospel trumpet, in that publick manner in which he afterwards did, and for which hundreds, perhaps thousands, will bless God to all eternity.

The providential dealings of the Father of mercies with his dear children, are often such as they do not understand at the time; and which astonish them on the review. The exertions, and anxieties, and privations of Mr. E., in the seasons of yellow fever through which he passed, were certainly great, and at times exceedingly trying; although it is believed that he suffered little, perhaps nothing, from the fear of death, as a personal concern. Yet he not only suffered extremely by disease, especially in 1798, but the scenes of human misery with which he was surrounded, and which in many instances admitted of no relief, were distressing beyond description. The toil he endured both by night and by day, in making coffins for the dead, and in visiting the diseased and the dying, were burdensome in the extreme. Above all, the multitude of immortal beings, (sometimes a hundred in a day) whom he saw passing into eternity, the most of them ignorant and many of them vicious—must have produced on a mind like his—always sympathetick, and always deeply impressed with the realities of that unchanging state of happiness or misery on which death sets its seal—feelings which nothing but the grace of God, added to much natural fortitude, could have enabled him to endure. These, notwithstanding, were the very dispensations of providence which were made to contribute to his future comfort and usefulness—which brought him into that sphere of action in the church of Christ, to which he had long been looking as an object of intense desire, and which he had often resigned as hopeless. The avails of his mechanical business, of which the making of coffins is always a very profitable part, were such, (although he took no undue advantage of the necessities which pestilence created) that he not only cancelled all his debts, but accumulated a little capital, which enabled him afterwards to live without labour, to make all his ministerial services perfectly gratuitous, to do many charitable acts while living, and to provide for the support of a preacher in the mariner's church at his death. In another and a still more important respect, were the desolations of pestilence made instrumental in opening the way for his preaching the gospel. They produced a demand for his services, which it was not easy, if it had been lawful, to resist. To be prepared for an uninterrupted narrative of the several steps by which this was brought about, an account of the manner in which he passed the various seasons of pestilence that have been noted, has been given at once; and has carried forward the story of his life, as connected with these events, to a period from which we must now look back for several years.

The church to which Mr. East-

burn belonged was collegiate. The congregation worshipped in two places, and in those the two pastors preached alternately. Each of these congregations, of course, on the death of one of the pastors, and till the settlement of another, would be deprived of half the supply of the publick and regular preaching of the Gospel; or else, a portion of ministerial labour was to be taken from one, at the expense of the other. The Northern Liberties of the city contained one of these congregations, which was yet in an infant and very feeble state, and had contributed, and could contribute, but little to the support of the gospel. It was therefore made a question, on the death of Dr. Sproat, whether the attempt to establish a Presbyterian church in that place, and at that time, ought not to be abandoned. This idea was resisted by the remaining pastor; but it seemed neither practicable nor proper to resist the opinion, that his services should be chiefly, and almost wholly, given to that congregation which was fourfold the more numerous of the two, and from which nearly the whole pecuniary expenses of the collegiate church had been, and must still be, defrayed. The remaining pastor, who was the present writer, and who must now speak of himself and his agency much more frequently than he could wish, gave as much attention as he could to the feeble congregation; but it was without a regular supply for six years in succession. It was mournful and embarrassing to witness this destitution; and to hear applications for religious instruction which could not be complied with. To afford some relief, the pastor resolved, that, in addition to the occasional services which he might be able to render to this part of his charge (for such he still considered it), he would open a weekly meeting for religious exercises, on the evening of the Lord's day, and commit the conducting of it, subject to some general directions from himself, to Mr. Eastburn.

The plan for the exercises of this meeting was as follows—The children and youth of the congregation were to be the principal objects of attention. They were to come together in a large school-room, to repeat to Mr. E. the Westminster Shorter Catechism, with the hymns and forms of devotion prepared for children by Dr. Watts—the forms of devotion somewhat modified, and reprinted in a primer-like form, for the occasion. The parents of the children were invited, and any others who chose were permitted, to attend at these meetings; and after prayer and singing, the children were to repeat their catechism, hymns, and prayers, to Mr. E. and he was then to make such explanatory remarks on the catechism as he thought proper, and to address, first and principally to the children, and then to their parents and other attendants, such exhortations of a practical nature, as he judged would be for edification. These exercises were to be followed by prayer, and to be concluded with singing a hymn or psalm, with the doxology. Such was the plan adopted by the pastor—adopted without consultation with others, and for which, if he deserved the blame to which a few of his ministerial brethren saw fit to subject him, it cannot be denied that it belonged to him exclusively. The sequel will show, that it did lead to some abuse; but that abuse was speedily and completely corrected; and the issue was unquestionably of the most salutary kind. Certain it is, that the pastor was entitled to no praise or commendation whatsoever, for being, as he undoubtedly was, the chief instrument of introducing Mr. E. to the wide field of usefulness which he afterwards entered; for there was not, at that time, in the mind of the pastor, any conception that such a result would be produced. He had no expectation that Mr. E. would

do more, or go farther, than teach the children and youth, and exhort and pray with them and their parents, agreeably to the plan that has been specified; and he supposed that even this would be no more than a temporary measure. In a word, all that ensued was unforeseen and unexpected; and the pastor only acted on the several emergencies which subsequently occurred, as his sense of duty dictated at the time.

The original plan appeared evidently to be attended with a divine blessing. Since the writing of this memoir was commenced, word has been sent to the writer, that one or more Christians of distinction, trace their conversion to the instructions, and exhortations, and prayers, which, in youth, they heard from Mr. Eastburn, in the school-house at Campington. The pastor attended these meetings on a few occasions at the first, to afford his countenance and aid in executing the plan he had devised. He finds in his diary for January 31st, 1796, the following entry—"In the evening I went and drank tea at Mr. Eastburn's, and went with him to the society at Campington—The people were very solemn, and the children appeared to be much affected." This was no peculiar occurrence—It was only a single instance of what was usually, and almost uniformly witnessed, at these interesting meetings. So interesting indeed, they soon became, that the school-house would not contain the numbers of which they were composed, and they were therefore transferred from that house to the church.

It was natural for Mr. E. when he found a crowd of attentive listeners at these meetings, originally intended chiefly for children and youth, to make his address to the adult part of his audience longer and more particular than he did, or perhaps ever thought of doing, at the first. Many of his hearers, moreover, had no regular connexion with any religious society: some of them seldom, if ever, attended any other place of worship, and were not only extremely ignorant of the fundamental doctrines of the gospel, but, till now, utterly careless, in the matter of their souls' salvation. On seeing a crowd of this description, attentive and serious, who could censure him for extending his address to them, into a discourse, equal to a sermon in length? But his error was, and it must not be disguised, that he gradually diminished his attention to the youthful part of his audience; till at length he almost, or altogether, passed them by—took a text, and made as regular a discourse as he was capable of, to the promiscuous assembly which filled the small church in which his addresses were made. It was at that time, and it still is, the conviction of the writer, that Mr. E. would probably have done more good, had he adhered to the original plan, with no other change than a lengthening of the concluding address; instead of suffering that address gradually to supplant the catechetical instruction, and special pious admonition of the young.

This change of plan, which was made, and for some time continued, without the knowledge or suspicion of the pastor of the church, was, when he became acquainted with it, the cause of considerable uneasiness. It was also disapproved by the most discreet and judicious members of the congregation; but it was extremely popular in the neighbourhood of the Campington church, and with some others who resorted to it statedly, on the evening of the Sabbath. The writer recollects, and indeed has found the time noted in his diary, that with a view to ascertain from personal observation, whether, besides their irregularity, there was any thing exceptionable in the addresses of Mr. E., he attended one of these meetings, and took care to mingle with the crowd, in such a manner as not

to be observed. The experiment satisfied him fully, that the discourses of Mr. E., although in a measure immethodical and unconnected, were still sound in doctrine, and well calculated to benefit his hearers. Under this conviction, and considering the destitute state of the people, and the influence which Mr. E. had over them, no interference was attempted—It was believed to be not only injudicious, but, in the circumstances of the case, absolutely inconsistent with Christian duty. It was also expected, that when an additional pastor of the collegiate church should be chosen, which was then believed to be near at hand, and which shortly after took place in fact, these irregular exercises would, in that place at least, be terminated as a matter of course.

(To be continued.)

An Address to the Young Men of the City of Philadelphia, who were associated for the distribution of the Scriptures: Delivered on the 27th of March, 1828, by the Chairman.

"BY the good hand of our God upon us," my Christian friends, the object is now secured, for the attainment of which we were associated. The "cords of love," I trust, will still bind us together; but the peculiar relation we have of late sustained to each other, is now about to terminate. I know you will bear with me on the present interesting occasion, while I give some plain directions for our personal perusal of the Sacred Volume; and while I advert, in few words, to the benefits of which we may each partake, by making it "the man of our counsel." The subject is in unison with the feelings which the present meeting must call into exercise: Nor do I know how I can better express my cordiality towards those with whom I have been associated, or can more profitably present my *acknowledgments*, for the honour of presiding over this brotherhood.

We have been engaged and been prospered in the distribution of the Holy Scriptures. This fact would seem to indicate, that we are all thoroughly and profitably versed in those Scriptures; and yet it is a *possible* case, that some of us may love and read the Bible but little, and a *certain* case, that none of us prize the Bible too highly, or peruse it too frequently.

We have disseminated *copies* of the Bible; we shall be severally judged by the *principles* of the Bible; and accordingly as these are engraven on our hearts, and manifested in our conduct, will be our acquittal or condemnation, at "that day."

Of applause for the zeal and disinterestedness manifested in this matter, I have nothing to offer—Let me rather improve the golden opportunity, by presenting to notice some particulars—

1. As to the *mode* of reading the Bible to profit.

Obviously, the Bible must be *searched*. The Scriptures are not inaptly compared to a mine of precious ore: This mine must be wrought. The Bible must be perused attentively, seriously, statedly, perseveringly: its several parts must be understood, must be pondered on, must be compared. This work claims, and merits, the exercise of our understandings, of our affections, of our memories. Diligence and patience are necessary for the attainment of all bodily, or mental, or spiritual blessings.

We must peruse the Bible with *candor*—we must be sincerely willing to embrace and to profess the truth. We must go to the Bible for instruction; not to prescribe the meaning, but to ascertain it,—determined to believe its doctrines, and to comply with its injunctions. If the language of the Scriptures must be made to harmonize with

preconceived opinions and preindulged practices, it will only serve to abet error, and to augment delusion, and to rivet the bonds of iniquity.

The Scriptures ought to be read *practically*. We ought to regard the Scriptures as addressed to ourselves; and to inquire into the bearing of the several parts on our particular cases. I do not plead for a blind application of the Scriptures (such as has sometimes been made) in order to ascertain character and to determine the path of duty. We contend for an *intelligent* application of the Scriptures; for such an application as accords with the spirit and language fairly interpreted. Those Scriptures which are "given by inspiration, are profitable not merely for doctrine, but also for reproof, and for instruction in righteousness." The promises and the threatenings of the Bible are to be applied to ourselves; not indiscriminately indeed, but wisely, accordingly as we possess, or lack, the traits of character to which they allude. Is a sample of piety or of apostacy on record? We ought, after comparing circumstances, to be stimulated by the one, and to take warning from the other. In its histories we ought to mark the footsteps of Him who "led Joseph like a flock," and let our love be enkindled, and our faith strengthened, by calling to mind, that "He is the same yesterday, to-day, and forever."

Humility and *prayerfulness* are necessary to the profitable perusal of the Holy Scriptures. That we ought to be humble while engaged in prayer, is admitted on all hands; but all, it is to be feared, are not equally sensible of the necessity of this spirit to a profitable perusal of the Bible. In the former case we address our Maker; in the latter case, He addresses us: and if humility be seemly in that, it is surely not less so in this. The Pharisees, through the pride of their hearts, misunderstood the plainest language of the Old Testament. God "will give grace to the humble, and the meek will he guide in his way." From pride of heart and of intellect, as from the fabled cave of Æolus, issue those desolating heresies which sweep over the face of Christendom. "Open thou mine eyes that I may behold wondrous things out of thy Law." Such was the petition of one who became "wiser than his teachers," by the perusal of the Scriptures; and they who would attain to the like heavenly wisdom, must seek the same heavenly influence.

In fine, we must *love* the Bible, otherwise we shall neither read it diligently nor to profit, and can have no true love to the *God* of the Bible. "O how I love thy Law, it is my meditation all the day long! Thy word is sweeter to me than honey or the honey-comb! Thy word is more precious to me than thousands of gold and silver!" These verses express the feelings of the man "after God's own heart," and they must express our feelings, before we can be savingly and thoroughly benefited by reading the Holy Bible.

2. Let me now call your attention to some of the *advantages*, resulting from the proper perusal of the Scriptures.

The truths of the Bible are mainly instrumental in the renovation and sanctification of the soul—than which no greater or more lasting benefit can be conceived. But we shall waive for the present the consideration of this principal blessing, and dwell on those of a secondary character. In a gold mine the precious metal is the chief object of search, but the diligent workman cannot fail to secure others that meet and merit his notice.

The most ancient and best authenticated *history* extant, is in the Bible. The truest *philosophy*, that which gives the most rational and

satisfactory account of the origin of all things, is in the Bible. The best system of *politics* is that of the Bible. Analyse its political principles; or if you prefer it, contemplate the *results* of those principles, witnessed in communities where the Bible is most extensively circulated, and most sincerely believed, and most sacredly practised. The best code of *morals* is in the Bible. We are here required on strictly philosophico-religious principles, to "keep the *heart* with all diligence," resting assured of corresponding "issues of life." In the Bible is the "golden" and universally applicable rule—"As ye would that others should do to you, do ye even so to them." The sublimest strains of *poetry* are those of the Bible. It is replete with "thoughts that breathe, and words that burn:" its imagery is simple, instructive, affecting, and heavenly. The historian therefore ought to prize the Bible, as well as the philosopher, the politician, the moralist, the poet. Longinus, among the pagans, could see the literary merits of the Bible; while Milton, and Newton, and Locke, and Boyle, and Johnson, and Jones, could find in it much to quicken genius, and to gratify taste. As a *literary* production, therefore, we claim for the Bible the very highest place.

Of *spiritual benefits*, resulting from the proper perusal of the scriptures, we may advert briefly to two classes.

1. The person who is most assiduously and prayerfully intimate with his Bible, will have the most clear and consistent views of Christian *doctrine*. He will be "rooted and grounded in the faith," and in no danger of being "tossed to and fro by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." Let no one be alarmed at the mention of doctrines. These indeed, as sometimes exhibited in systems of theology, are like naked skeletons, unsightly and frightful. In the "lively oracles," as in the living subject, the roughnesses are clothed and beautified with flesh and skin. Of so firm, and yet kindly an aspect, will be the practico-doctrinal system, of him who loves, and meditates on, and prays over his Bible.

2. This individual will have the most satisfactory views of Christian *duty*. He will comprehend clearly the various relations he sustains in life, and the duties resulting from those relations: and he will cultivate those feelings, and exhibit, on *principle*, that deportment which his situation demands. He will understand that "God is a spirit," and that worship, to be acceptable to Him, must be rendered "in spirit and in truth." The duties which he owes to his fellow men, he will discharge, from "conscience towards God."

This person will have much *knowledge*. He will know much of *himself;* of his helplessness, of his sinfulness, of his inexcusableness. He will know much of *God*, of His holiness, of His justice, of His goodness, of His truth, of His mercy. He will know much of the *Saviour*, of the freeness, of the fulness, of the suitableness of his "great salvation"—He will learn much of "the height and depth, and length and breadth of the love of God, which passeth knowledge."

Oh my Christian hearers, what a book is this Bible! A book suited to all persons, ages, nations, conditions! How plain its directions! How alarming its threatenings! How precious its promises! How well fitted to reclaim us, to guide us, to comfort us, to sanctify us! Blessed is the people who have it, and who read it, and who love it, and who practise it! Peace be upon these, even upon all the Israel of God! Amen!

Extract from a Protestant French Miscellany, now published in Paris, entitled Archives du Christianisme.

We have, for some time past, been wishing to introduce into the Christian Advocate, some extracts from the "Records of Christianity," edited by the Rev. M. Monod, jun., which we regularly receive from Paris. We had even translated, some months since, a considerable part of an extended essay; but we could not insert it, without omitting something, which seemed to demand, without delay, a place in our pages. It is our intention, however, to recur, occasionally, to this excellent work, for the instruction and entertainment of our readers. For the present month, we have determined to give the following paper—and we have selected it, because it shows the arts and assiduity of the Roman Catholicks, in making proselytes; and at the same time exposes, shortly but strikingly, the real character of that distorted and perverted Christianity which they teach, and the reception of which they nevertheless represent as essential to salvation. On the very day on which we write this, we have received a communication from a very intelligent correspondent, giving us information of the artifices by which the Romanists are endeavouring to extend their influence, and make proselytes, in every part of the United States, and in none, perhaps, more than in the State of Pennsylvania. It appears that their favourite plan at present is, to get female education, as extensively as possible, into their own hands—having found, it seems, that a well educated Catholick lady, married to a Protestant, seldom fails to make a convert to Popery of her husband. If Protestant parents, who put their daughters into Roman Catholick institutions, were merely to suffer the disappointment and distress, which they often do suffer as the consequence, the evil would be small; for they really deserve the pain which they bring upon themselves. But alas! it is an evil which is attended with consequences, lasting as eternity; and we must and will do all in our power to correct it.

The number of the *Archives* from which we take the following paper, is that for the month of March, 1827.

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"THE INFLUENCE EXERCISED BY HENHÖFER [A DISTINGUISHED PROTESTANT MINISTER] UPON A YOUNG MAN, WHO HAD EMBRACED THE CATHOLICK RELIGION.

"We inserted in our number for June, 1826, a letter written from Steinegg, relative to a young Saxon, born and brought up in the evangelical religion, who, after having embraced Catholicism at Vienna, through the instigation of the Redemptorists,* has, by the counsels of Henhöfer, re-entered the bosom of the church which he had quitted, without ever having thoroughly understood its doctrines. A paper of great interest has been communicated to us, relative to this event, from which we extract the following details.

"Maurice B*** was born at Dresden, of parents in easy circumstances. After having addicted himself to study for some time, he preferred the learning of a mechanical business;† and according to a custom very common in Germany, he soon quitted his native city, that he might follow his trade as a stranger. The piety of his family had made scarce any impression upon him. His ideas of religion

* This is the name of a proselyting sect among the Romanists. Ed.

† This is never considered as reproachful, but honourable, in Germany. Even the sons of the present Emperor are all mechanicks. The archdukes are carpenters and cabinet makers, and the crown prince is a weaver. Ed.

were very superficial; and the raillery which he heard against the Christian religion, made a stronger impression on his mind, than any reasoning of which he was master, could make in its favour. A sermon, however, on which he attended at Stuttgard, touched his conscience and excited reflection. He felt that he was a sinner, but perceiving that he was incapable of making satisfaction for his offences, he sought only to shake off his concern, by plunging into dissipation. After having been a sojourner in several large cities, he was desirous of seeing Vienna, and arrived there in the beginning of 1824. Here, new lapses into sin augmented the agitation of his soul, and made him very sensibly feel the necessity of seeking the consolations and supports of religion. Having fallen sick, he was carried to an hospital, the religious direction of which was entrusted to the Redemptorists. They entered into conversation with him, and having remarked the unsettled state of his mind, they endeavoured to fix it, by giving him to read books of Catholic piety, and by representing to him the Romish church, as the only asylum where he could find peace and salvation. They succeeded; and on the 2d of May following, a few weeks after his recovery, B*** solemnly abjured Protestantism in the church of the Redemptorists, and in the presence of a numerous assembly. They also persuaded him to renounce his mechanical profession, and to devote himself anew to study. He obtained board and lodging in a convent; and his imagination being greatly excited, by every thing that was passing, both in the house and the neighbourhood, he at length desired to be received into their order. Before he was admitted to commence his noviciate, they subjected him to a sort of trial, by enjoining on him to go on a pilgrimage to *Maria-Zell*, in Styria, three days journey from Vienna. He not only went there, but to increase his mortification, he imposed it on himself, to eat nothing but dry bread through the whole route. On his return he was admitted, and followed strictly all the observances that were prescribed to him; such as to flagellate himself three times a week; to wear upon his body a hair cloth, containing a fillet of iron, armed with sharp points; to fast entire days, &c. Although born a Protestant, he acquired such a mastery over his own mind, that he was disposed to believe and to do every thing that was required of him; conforming himself in this respect to the rule of his order, which demanded that the novitiate should be obedient in all things to his superior, even when the requirements of that superior were opposed to the dictates of the novitiate's own conscience, and appeared to him contrary to the commandments of God and of the church. His zeal gained for him the good will of the *religious;* and as the organization of that convent did not admit, that the education of candidates for the priesthood should be perfected there, they resolved to send him to the department of the Lower Rhine, that having finished his studies in a convent which the Redemptorists* had there, he might, without further delay, be consecrated a priest. He obtained, but not without difficulty,

* "The journal which announced the suppression of this convent, said that it belonged to the *religious*, denominated *Ligorists*. But that is the same order as the *Redemptorists*. It was founded by *Alphonse de Liguori*, who was beatified in 1816, by Pius the VII. The pieces relative to his beatification form five volumes in folio."—To this note, by the editor of the *Archives*, we add from Johnson's Dictionary—"BEATIFICATION—a term in the Romish church, distinguished from canonization. *Beatification* is an acknowledgment made by the Pope, that the person beatified is in heaven, and therefore may be reverenced as blessed: but it is not a concession of the honours due to saints, which are conferred by canonization."

permission to pass by Dresden, that he might see his parents. The grief which his change of religion yet caused them, and their earnest solicitations that he would not become an ecclesiastick, could not shake him. He quitted them more confirmed than ever in his resolution; not suspecting that a few days afterwards he would renounce it. On the 25th of March, 1825, as he was going on foot from Psorzheim to Wilferdingen, a peasant accosted and entered into conversation with him. Having apprized the peasant that he was going into France, there to pursue his studies, the peasant assured him that it was at the foot of the cross of Jesus Christ, that he might better learn wisdom; and he continued from that moment to speak to him, with simplicity, but with energy and conviction, on the things of religion. Having cursorily named the pastor Henhöfer, the young man, who had often heard his friends at Vienna violently oppose this man's heresies, became, on that very account, the more curious to know more about him. He therefore willingly accepted the proposal of the peasant, to accompany him to his dwelling, to read the confession of faith which Henhöfer had published. The reading of it filled him with incertitude. The principal doctrines of the Romish church are, in that little book, refuted by Holy Scripture; and B*** perceived that, without having become a Protestant, he had ceased to be a Catholick.* To free himself from his doubts, he resolved to go to Graben, to consult Henhöfer himself. To him he explained his situation, and in what manner he had acted. Henhöfer at first refused to enter into his concerns; but perceiving that the young man was truly and most earnestly desirous to know the truth, he entered into a discussion with him, and pressed him so closely with arguments, that he left him no resource but that famous axiom —"so the church teaches, and we must believe the church." The reasoning which Henhöfer made use of to combat this axiom, appears to us so clear, and so original, that we think we shall do well to give it entire.

"Figure to yourself, said he, Jesus Christ represented in a picture, such as the scripture shows him to us, full of love, of charity, of compassion for poor sinners. This would be not only his likeness, but also the very emblem of primitive Christianity, as the apostles received it, and as they transmitted it to the original church. A great number of passages in the gospels exhibit Jesus Christ to us, such as I have now indicated him to be— Matt. ix. 12, 13, and xi. 28. Luke vii. 36. John iv. 32—34, and viii. 1—11, &c. But after some time, this likeness of the Saviour was altered, by putting in place of those lineaments of his face which expressed love, lineaments of severity; which gave Jesus Christ the appearance of a judge, indignant at men, and irritated because they had slighted the benefits of redemption. The consequences of this change were great; inasmuch as from that time repentant sinners could not know their Saviour, but as thus represented; and as seen in the midst of lightnings and thunders, such as he appeared on Mount Sinai; and they no longer dared to approach him. They felt indeed the necessity of pardon, and the conviction that salvation could be found no where but in him alone, and this caused them to search for the means of appeasing him: and not taking the Bible for their guide, but directed by their imagination only, they addressed themselves to his mother Mary, and looked to her, as being in the presence of her son,

* Some of our readers may need to be informed, that *to doubt* any thing which the church of Rome enjoins, is to cease to be a member in good standing with that church.

attributing to her the office of an intercessor, and a mediatrix between them and him. They worshipped her; to her they erected churches and chapels; new forms of devotion were invented for her; they made pilgrimages, and recited prayers to her, on strings of beads made for this purpose; her worship became more important than that which they rendered to Christ and to his heavenly Father. It was not long, moreover, before these sinners believed that they needed a greater number of intercessors. To Mary, therefore, they joined saint Joseph, saint John of Nepomucene, saint Petronille, the eleven thousand virgins, and other saints, who they supposed were high in favour with Christ; believing that by their merits they might appease his anger, and render him propitious. The picture which at first exhibited Christ alone, was now so surcharged with the images of all these saints, that it was scarcely possible to distinguish that of the Saviour among them—And here it is, said Henhöfer, that you have the emblem of the Christianity of following ages, and the Christianity of the Romish church at the present time. For a long time, the changes that had been made occasioned no complaint, or if complaint was made, it was without any effect. At length Luther came. He considered attentively the disfigured representation; he studied the Bible to find out how the picture was originally made; and he afterwards declared boldly that as it had been daubed over and disfigured, it was necessary to cleanse it from the foul additions which had been accumulated on it. As no good answer could be made to this declaration, the ecclesiastics confined themselves to the reply—that what he proposed was a task that belonged to the bishops, and not to him. Luther waited; but seeing that no body put a hand to the work, he resolved to restore the picture himself—Accordingly he effaced Mary and the saints; and again you saw there nothing but the likeness of Jesus Christ. By effacing the expression of severity, and putting in its place that expression of charity which the picture originally had, he showed the Saviour such as he is in fact, full of mercy and of love. Tell me now, said Henhöfer, which is *the true Catholick church*—Is it that which exhibits a representation of Christ, and an emblem of Christianity, according to its ancient simplicity, and which we now denominate the Evangelical church? or is it rather that which preserves a disfigured representation, and an altered emblem, and which is called the Roman Catholick church? Which is the most ancient church? Which ought we to believe?—that which has the original picture, or that which has the picture surcharged?

"B*** conversed a long time with Henhöfer, and after that returned to Carlsruhe, at which place Henhöfer recommended him to some pious persons. He resolved to do nothing precipitately; not to go into France as was his first intention, but to remain some time at Carlsruhe, there to employ himself in his former mechanical occupation. On Thursday of the holy week, he returned again to Graben, where he heard Henhöfer preach on the Lord's supper. That sermon gave him much new light, and one on Good Friday, on those words of St. Peter—'Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed' (1 Pet. ii. 24) was still more useful to him. He perceived the nothingness of that doctrine of the Catholic church, which relates to the expiation which we make for our own sins, and the pretended merits by which we may gain heaven; his heart, drawn toward the Lord, was deeply affected with the great love

with which Christ had loved him—him a sinner—in dying for his redemption. He attended, as often as he could, on the sermons of Henhöfer; and he was freed more and more from the darkness in which he had been enveloped. The conversations, likewise, which he had with Christian friends, contributed to strengthen his conviction of the truth. But that he might not act inconsiderately a second time, he resolved to write to an ecclesiastick at Vienna, whose influence with him had been great, and for whose character he retained a profound esteem. To him he wrote a letter which we have read, in which he laid open his doubts, and asked the advice of this ecclesiastick.—That letter has remained without an answer. B*** has since returned to Dresden, to his family; and on the 15th of October, 1825, he was received anew, by the pastor Leonhardi, into the bosom of the Evangelical church, in the presence of his parents and his friends."

Miscellaneous.

OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VIII.

Objections considered.

Dear Sir,—You are already apprized that objections are made against a change from Presbyterial to Synodical representation. There may be more than I have heard or conjectured. But what improvement has ever been proposed, against which there was no objection? Nothing valuable can be accomplished, in church or state, without opposition—not only from wicked men, but from those who are good, acting under the influence of mistake, or prejudice.

I have heard several objections occasionally made to the proposition advocated in my letters to you—some of them are entirely without foundation, and all of them more specious than solid. I verily believe there can be no good objection to the change—But if it should seem to others that some difficulties are connected with the proposal, it should then be seriously inquired—on which side the difficulties are the greatest, and which plan would, on the whole, best promote the interest of the church?

It is necessary to mention only a few of the objections which have been made, such as—leaving some presbyteries without any representation—difficulty of making reports and transmitting collections—increase of expense and difficulty in prosecuting appeals—and cherishing a kind of aristocracy. Will you examine these in order?

It is said that some presbyteries will be without any representation, and larger presbyteries may continually prevent smaller ones from having a delegate. This, it is affirmed, will leave some sections of the church perpetually without any adequate representation.

This objection cannot be true in fact. The Synod is not a representative body, but the consolidation of all the presbyteries within its limits. The delegates of the Synod would be as truly the representatives of the whole and every part of the consolidated Presbytery, as any delegate is now the representative of the whole and every part of a particular presbytery. This would be so in name and in fact, which is enough to set aside the objection—but this is not the only answer. There can be no difficulty in alternating the delegation among the presbyteries of the Synod. I would think a part of the annual delegation from the Synod should be so alternated, that all the

presbyteries may be justly and numerically represented. This would be a rotation calculated to secure satisfaction to the churches, and respectability to the highest judicatory. But if it were admitted that the objection is founded in truth, it is competent to answer—the evil objected would be much less than those which it would remove—and it is wise to prefer the least of necessary evils. But the admission is not necessary—the objection is not founded in fact.

It has been objected, that reports of presbyteries could not be so easily and correctly made, and collections could not be so readily and regularly transmitted. This objection might be fully admitted as to fact, and yet it would furnish no argument against the change. A little more difficulty in transmitting reports and collections, can be no solid objection to a plan which is calculated to secure the general good. But I can see no more difficulty than now exists. Every presbytery might as readily prepare the statistical report and narrative of the state of religion—the same means of collecting for the several funds of the Assembly might exist as on the present plan—and the clerks and treasurers of presbyteries could easily place them all in the hands of the delegates, or forward them otherwise to the Assembly. On this account there need be no objection to either plan—but it may be said the collections would be lessened, and a failure of reports be more likely to occur. I think otherwise. The Commissioners' fund might be lessened, but it need not be so large when the delegation would be much diminished—but the other funds would be more likely to receive efficient aid than on the present plan—and the reports would be more likely to be regularly and punctually made. The responsibility would be the same—more readily felt—and urged more strongly by its importance. One remark will be sufficient to intimate the reason of this view. The increased respectability and influence of the Assembly, together with the enlargement and importance of the church, would increase the interest felt by individuals and lower judicatories in the proceedings of that highest court—and I think we might expect such management of the Assembly's funds as to induce more confidence and an increased exertion.

As to the prosecution of appeals, I have heard the allegation that it would be more difficult and expensive. Of this I have no apprehension, nor do I believe it reasonable to anticipate such a result. Let the same provision be made for appellants and respondents to be heard in the Assembly as now exists, and there can be no more difficulty. When an individual now appeals he is very seldom a member of the Assembly; of course the difficulty and expense of prosecuting his appeal would be just the same in either case. But when the appeal is taken by a presbytery, the case may occur on the proposed change in which the appellant will have no delegate in the Assembly. In such case there might be a little more expense in prosecuting the appeal, unless it were committed to some member of the court to prosecute it to an issue. At the most, the only difference would be the amount received by a delegate for his travelling expenses—and I think such cases would be rare.

But admitting the whole as fact—that the prosecution of appeals would be a little more expensive—I am far from thinking this a sufficient objection to authorize an opposition to a plan so necessary on general principles. Beside, it is a question worthy of consideration, whether an appellant, or party, ought ever to be a member of the court which is to deliberate and decide on his case. My mind would rather be in favour of having no persons belong to the court interested in the case

to be tried—but since such is substantially the fact in deciding every case, inasmuch as all parties are excluded from voting, the difficulty is not a formidable one. What I more particularly intend by my preference is, that the merits of every case tried before the Assembly would be more fully and ably presented to the view of the court, if no reliance were placed on any member of the judicatory, except for judgment in the case. A proper and constitutional selection of persons to manage the case would be made, with reference to that object alone. Order and despatch would be better secured, by having no interested members of the court to urge business out of its proper course, or perplex the judicatory in the preliminaries of the case. But however this matter may be disposed of, the objection must be of small importance, since the cases in which the difference in expense would exist at all, must be a very small proportion.

The most formidable objection which I have heard named is, that the plan will serve to cherish a kind of *aristocracy* in the church—especially in the ministry. Now, Sir, if I believed it would tend to such a result, or introduce disparity among the ministers of Christ, I would oppose the plan at all hazards. I cannot consent to more than one order of men in what is called the sacred office—believing as I do, that bishops, teaching elders, and ministers of the word, are different names of the same office. While I would resist a distinction in the grade, I would resist every thing which would lead to it in fact, though it should want the name. This is a point on which my mind has long been settled—and I am fully convinced that no small portion of the evils which the church has experienced for centuries, has arisen from the unhallowed distinctions introduced into the sacred office. But I see not how this objection can lie against the proposed plan of representation. No distinctions of nobility can belong to the plan, for reasons so obvious that I need not mention them.

There is a distinction in talent, age, and experience, between those who are equal in office, which cannot be prevented. And every attempt to interfere with the superior influence of the more wise and judicious members of a church court will prove useless, or injurious to the interests of the church and her ministry. I freely confess to you, Sir, I hope to see the Assembly possess more talent and wisdom, than it has ordinarily possessed for several years past. Why should it not? Can there be any good reason for setting men of less acquirements and discretion to judge the most important concerns of the church? I repeat in substance, what I have before intimated, the high importance of this court to the whole church; and the vast importance attached to the business, often coming up to be discussed and settled, demand the concentrated wisdom and talent of the church. But is this aristocracy? Is it aristocratical policy to select the ablest men of the country as her representatives in the national council? If it be so, I would our Congress were more aristocratical. But no sober reflecting mind would consider this aristocratical in state policy—and why should it be feared in the church?

But there is no monopoly of talent, or wisdom, in any class, or age, of ministers—no nobility in the church. The number of men in the sacred office, possessing not only piety, orthodoxy, and experience, but wisdom and talent, is so great, that no one selection of representatives could claim, or expect any exclusive precedence in the delegation. But the election of delegates will be in the hands of synods, where every thing like disparity in office, and aristocracy, must of

course be resisted. The system proposed has not the shadow of disparity, which can be made to bear upon the case. It proposes to employ a representation of wisdom and talent, to transact the most important concerns of the church. The selection is to be with synods, instead of presbyteries. Are synods more likely to err in selection than presbyteries? Are they more liable to cherish aristocratical feelings collectively, than the same men would be, if associated in smaller bodies? I confess my amazement was great, when I heard the thought suggested, as an objection to the proposed change. I am still astonished to hear it gravely insisted on, by some men of discernment. But strange as it at first seemed to me, I am convinced this suggestion has strong hold of many minds. It will have its influence, where you would suppose no such thought could be entertained.

As is commonly the case, however, the real and paramount objection, though strongly felt, is seldom, or never named. The real and the only formidable obstacle in the way of a speedy change, is the estimate in which the privilege of attending that important judicatory is held. Almost every minister in the Presbyterian church highly values this privilege, and feels reluctant to diminish it in any degree. Adopt this plan, and the prospect of every minister attending the highest court, within a given period, is greatly diminished.

I know, my dear Sir, it is a high privilege to be a member of that body—and it is perfectly natural that every Presbyterian minister should desire often to attend the Assembly. Viewed as a privilege merely, I should not wonder if every man opposed the measure operating its diminution. But it is not a mere privilege—it involves high responsibility, most important duties. To investigate and decide cases of immense interest to the church in the name of Christ, is more than a mere privilege. If any man should ever tremble under a sense of great responsibility, it is the member of our highest ecclesiastical court, acting in the name of the Lord Jesus Christ. If in any case of human agency regard should be had to public good, the organization and regulations of the General Assembly present a strong case. I would forego the privilege of attending the highest judicatory of the church, for the sake of sending those better qualified to discharge the important trust —so should every conscientious man. But it is often, if not always, the case, when privilege and honour are concerned, applicants are numerous, and men are tenacious of their rights—and when labour and responsibility are demanded, many shrink from them, and are ready to shift the burden upon others. This, you know, is often illustrated in the Assembly—men are anxious for the privilege to occupy a seat in that court, but are often found reluctant to take their portion of the labour. To me it would seem that cool deliberation and careful examination of the subject, would convince every rational mind of the futility of all the objections compared, with the importance and necessity of the change. I feel prepared to say, without hesitancy, the existence of the Assembly and integrity of the Presbyterian church conceded and preserved, the proposed measure *must* be soon adopted. If I had no other argument except the *necessity* of the measure, it is *stern* enough to lay every objection and prostrate all opposition. My hope is, that the subject will receive the early attention of the Assembly, and the serious examination of every officer in the Presbyterian church. Whether it will be introduced into the next Assembly is uncertain, but it ought to be discussed, and the whole plan arranged this spring, and sent down for the consideration of the Presbyteries. It must soon come

before the Assembly, and I trust Providence will make the plan successful and effective, in preserving for years the integrity and peace of the Presbyterian church.

Thus I have submitted to you my views on this important subject, in sufficient extent for you to judge of their character and bearings. If they shall have led you to a careful examination of their object—and their publication in the Advocate shall have led others to examine it, my expectation will be answered.

Yours, truly, Φ.

April, 1828.

THE NARRATIVE OF "THE SECOND SPIRA, OR THE DEATH-BED OF A MODERN FREETHINKER," AN IMPOSITION.

(*Continued from page* 166.)

In *Simpson's Plea for Religion*, published first in 1802, *The Second Spira** is warmly recommended to the perusal of the publick. "The *Honourable* FRANCIS NEWPORT," says that author, "who died in the year 1692, was favoured both with a liberal and religious education. After spending five years in the *University*, he was entered in one of the *Inns of Court*." Mr. Simpson, after giving a brief account of the apostacy, sufferings and death of the pretended N——t, together with a very short extract from the work itself, concludes with the following remarks. "It may be much questioned whether a more affecting *Narrative* was ever composed in any language, than the true history of this unhappy gentleman's last sickness and death. It is greatly desired that men of all denominations would give it a serious perusal."*

In 1805, it was republished in the Christian Observer, as a communication from a correspondent, who subscribes himself V. D. under the following title—

THE DEATH-BED OF A MODERN FREE-THINKER, EXEMPLIFIED IN THE LAST HOURS OF THE HONOURABLE FRANCIS NEWPORT, SON TO THE LATE LORD NEWPORT.†

In a note subjoined to this title, the correspondent observes,—

"When I first thought of sending you the affecting history which I now inclose, it was my intention to have omitted the name of the unhappy person who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end; I can no longer, therefore, have a motive for concealment."

To the time of his illness, Nov. 30, 1692, as mentioned in the narrative, it is added in another note, —"This date corresponds to the account given of this person in the English Peerage."

In 1806, it was republished from the Christian Observer, in the General Assembly's Magazine, or Evangelical Intelligencer. This was probably the first time that it was inserted in an American publication. How often it has been republished in Europe, since its appearance in the Christian Observer, I do not know: in the United States it has passed through several editions, and has frequently been circulated as a tract. The last im-

* It is only in a note that Mr. Simpson informs us that this narrative is sometimes called *The Second Spira;* nor do I recollect to have seen this title prefixed to any edition of it, since that of Mr. Wesley, in 1738.

* Simpson's Plea for Religion. Lond. 1802, p. 11 and 12.

† From this edition all those of a subsequent date appear to be taken. It is pretty nearly the same with that of Mr. Wesley, though it omits the argument for the immortality of the soul, which he has retained.

pression of it that I have seen, is in this form, and published by the American Tract Society. It is there entitled,—

"THE DEATH-BED OF A FREE-THINKER; EXEMPLIFIED IN THE LAST HOURS OF THE HON. FRANCIS NEWPORT, who died at Westminster, Dec. 8, 1692."*

That many excellent men have believed in the truth of the narrative whose history I have thus traced, cannot be doubted. But opinion is not testimony; nor ought we to be surprised, at not finding them acquainted with the facts relative to its first publication. None of them, in all probability, ever heard of Sault, of Dunton, or of Dunton's *Life and Errors*. Both Sault and Dunton, indeed, were great dealers in politicks and the news of the day, and Dunton was extensively known as a bookseller; yet the fame derived from such pursuits, by men of no extraordinary talents, was not such as to be likely to outlive them.†

From reading the note of the correspondent just alluded to, in the Christian Observer, one might think, if there was no other source of information, that he was in possession of all the facts, from first to last, connected with the history of this narrative. His utter ignorance of them, however, cannot be denied, if my judgment of the note be correct, without involving his integrity. Dunton, who was on the spot, who was its publisher, who made it his business to investigate the matter, and who must have known as much about the truth as any other man, if we except Sault and the pretended Mr. Saunders, was most unquestionably better acquainted with the facts, than one who wrote a hundred and twelve years after their occurrence. It certainly required no great effort of intellect, or of investigation, in Mr. Simpson, to change the "Hon. Fr. N——t," the name of the alleged sufferer, into the "Honourable Francis Newport." But how did the correspondent find that he was son to the late "LORD NEWPORT?" Of this he has not given us the slightest proof. Let us attend to the note from which it is pretended that proof is derived. It affirms that the date mentioned "corresponds to the account given of this person in the English Peerage." But where, I would ask, is this account to be found? I have consulted two works on the subject, and have been able to find nothing in either of them, to warrant such an assertion. And if some book of Peerage did state that a Francis Newport, son to a then late Lord Newport, died in London at that very time, it would be nothing to the purpose. The similarity of the names would not identify the persons. Dunton's testimony must therefore decide the question.

If the narrative had been true, there is every reason to believe that he must have known it, and, to save himself from censure, would not have hesitated to publish it. Few men, judging from his writings, as well as from his general character, possessed more independency of disposition, or were less regardless of consequences.

Nor do I believe that any man in the present century has had a better opportunity of knowing the truth on this subject than Dr. Clark; and none, certainly, has been more directly led to seek the information than he was, in drawing up his Memoirs of the Wesley Family. And what is Dr. Clark's testimony?—that it was "a forgery." If Dr. Clark was a man who could suffer his feelings for a moment to biass his judgment, his attachment to Mr. Wesley would have disposed him to think more favourably of a work which the founder of his church believed to be true; and yet he has

* The No. of this Tract is 142.

† Dr. Johnson, speaking of the Athenian Society, calls it "a knot of obscure men."—*Life of Swift.*

not hesitated to express both his unbelief and utter disapprobation of the whole story.

In what way it was ascertained by the American Tract Society that the subject of this narrative was the "Hon. Francis Newport," and that he "died at Westminster, Dec. 8, 1692," I pretend not to say. The officers of that society are all in our own neighbourhood, and can answer for themselves.

Does not the narrative itself, I would now ask, bear internal evidence of falsity? Not a syllable is inserted in it that will prove the contrary. We are not told in what university the "five years" were spent; nor where he entered himself "to study the law;"* nor the name of an individual of his friends, or of his acquaintance, of the "three or four divines" who visited him in his illness, or of the physicians who attended him; not a word is said concerning either the place of his residence, or the place of his death. Had the narrative been true, there seems to have been no motive to conceal the names of all the parties; or, if there were, there is every reason to believe, that some of them would have disclosed their knowledge of the facts.

And why, I would ask, should the Rev. Mr. Saunders not write the narrative himself? Why send the memoirs to Sault? Had there been any truth in the story, he, doubtless, who was an eye-witness to the scene, and who was so prominent a character in the sick man's room, was the fittest person to draw it up; and his character as a clergyman would have been the most likely to obtain for it a candid reception with the publick; particularly as he could at any time, should the facts be disputed, call upon a number of creditable witnesses to testify to their truth.

* Mr. Simpson says, "in one of the *Inns of Court*," but gives no proof.

From the facts I have now stated, there cannot be a reasonable doubt, that the narrative in question is an entire forgery. Much of the evidence is direct and positive; and that which is presumptive is of the strongest character; nor have I been able to meet with a single incident that could, in the most indirect way, subvert the truth of this assertion. I have been particular in collecting the facts, because I know that the fabricated narrative is believed to be true. Nor does this appear strange, when we reflect on the difficulty, after the republication by Mr. Wesley, of ascertaining the facts in relation to it. The sources of information lie within the reach of very few. Dunton's "Life and Errors" is a book which, in this country, is extremely scarce. The Memoirs of the Wesley Family is a recent publication; and though it has been pretty extensively circulated in the society to which its writer belongs, is as yet but very little known to other denominations of Christians. The easiest, and the most rational way, to account for the numerous editions of The Second Spira, is to suppose that none of the editors of them, at least since Mr. Wesley, knew any thing about the history of the work, and took it for granted that it must be true, because they had never heard that its veracity had been called in question.

PHILOSOPHY SUBSERVIENT TO RELIGION.

(*Continued from page* 169.)

Essay XII.

Continuation of the subject—Of the Principles of Action in the Human Constitution.

The desire of knowledge is a distinct and original principle of our constitution. Knowledge is regarded as intrinsically excellent and desirable, independent of the

numerous and important advantages to which it may be subservient. This may be proved by many obvious considerations. The interest we take in the acquisition of knowledge, in different subjects, is far from being proportioned to its apparent utility. Without any thought of the purposes to which it may be applied, the discovery of truth, the acquisition of knowledge, often gives exquisite delight. The mathematician will devote the most intense application to the solution of a theorem; and if he succeed, his satisfaction may indeed be heightened by a view of the uses to which the solution is applicable, but it will be exquisite without any regard to them. It cannot be supposed, that the pleasure enjoyed by the astronomer upon the discovery of a new star, or by the chemist upon the discovery of a new substance, arises solely from the apparent utility of the discovery. Nor can it be thought, that the interest which every one feels in knowing the events of ancient times, and of future times, is excited and directed entirely by a conviction of the utility of this knowledge. It cannot, I think, be disputed, that our curiosity about many questions relating to almost every branch of knowledge, is independent of their apparent connexion with any of the great practical purposes of life. Indeed so far as our inquiries proceed from curiosity, so far all regard to utility is necessarily excluded: and on the contrary, so far as they are prosecuted with the view of gratifying other desires and propensities of our nature, so far the desire of knowledge, or the principle of curiosity, is excluded. In many instances, however, they meet in the same direction; and knowledge is regarded not only as an ultimate object of desire, but also as the means of gratifying other original principles of our constitution. It is this beautiful harmony between the different parts of our nature, so deserving of our admiration, which gives all the plausibility they possess, to those shallow systems of human nature, in which it is attempted to deduce all our actions from the operation of one single principle. Our admiration of the intellectual attainments of different persons, is not regulated by their apparent utility. We admire the superior knowledge of the astronomer and the mathematician, more than we do that of a mechanick or husbandman; although the utility of the latter is by far more immediate and obvious. The former, besides its utility, is perceived to be liberal and splendid, suited to the noble powers and dignity of the human understanding. On the contrary, we pronounce a man's curiosity frivolous and impertinent, not merely because it is directed to subjects unconnected with the great purposes of life, but also because it is directed to subjects which are trivial in their own nature, and unsuitable to the dignity and capacity of the human mind. In fact, it is one of the great purposes of life to gratify the laudable desire of knowledge, which the Creator has implanted in our souls. A correct view of our constitution suggests this; the highest excellence and happiness of our nature require it. The perfection of man consists not in eradicating or superseding any of the original principles of his constitution, but in directing them to their proper objects, and in regulating them according to their just value and authority.

It is important that this principle of our nature should receive due cultivation, and a proper direction. If neglected, the mind must remain in a state of childish imbecility and ignorance: if improperly directed, it degenerates into an impertinent curiosity about trifles, or about things with which we have no concern. Some partial or general acquaintance with a subject is necessary to awaken curiosity, as well as to fix the attention, and assist

the memory. The want of interest, which many discover in regard to subjects of the highest importance, is owing principally to their ignorance. Some measure of information must be communicated, if we wish to excite curiosity and stimulate inquiry.

Great care is also necessary that this principle of our nature be rightly directed and regulated. The desire of knowledge of some kind, is certainly very common; but in too many instances it is exercised in a way which is neither honourable, nor innocent. Many persons are very inquisitive about the frivolous and often slanderous reports of the neighbourhood, who discover little interest in matters of the highest importance, a knowledge of which gives dignity and worth to the mind. Such a perversion ought to be carefully guarded against in ourselves, and prevented so far as possible, in others. The most solicitous care is demanded from those who have the charge of forming the minds of others, that a principle so active and so common, may receive a direction at once innocent, ennobling, and useful.

It deserves observation also, that men of very acute minds and indefatigable industry, not unfrequently discover an interest in the subject of their inquiries, which to all others appears utterly disproportioned to its importance. To determine the minutest points connected with their respective studies, often commands a zeal and labour which, it would seem, were suitable only to matters of immediate and universal concern. Indeed the interest and value which one class of inquirers attach to the peculiar subjects to which they have devoted their chief attention, almost always appear disproportioned and extravagant, to those whose studies have taken a different direction.

A knowledge of the fact, that the importance of the objects of the understanding, like the apparent magnitude of the objects of sight, is increased by the nearness of our view, suggests the necessity of employing caution and judgment in regulating our inquiries. By neglecting to do so, we are in danger of wasting our time upon the most trivial matters, to which our thoughts may have been accidentally turned, under the apprehension that they are of transcendent value; or if the subject should be deserving of attention, we are still liable to spend too much time upon its minute and unimportant details, to the neglect of other things, of which we cannot safely remain ignorant.

It ought, however, to be remarked, that this tendency of the human mind, although liable to run into a ridiculous and injurious extreme, is, when judiciously managed, of eminent advantage. By concentrating our attention, and securing constancy and perseverance, it conduces to the highest attainments in our pursuits. Valuable acquisitions are not usually made in any branch of knowledge, without an ardour of mind and a steadiness of purpose, which nothing but a high estimation of its value can produce. The general interests of science require that some at least, should be masters in each of the several departments, into which human knowledge is divided. But this, from the limited capacity of man, and from the condition of human life, cannot be expected, except from an attention in some measure appropriate and exclusive.

The desire of knowledge is not essentially of a moral nature. It is a part of our intellectual frame, belonging both to the good and the bad. It is, however, one of the principal characteristicks of man, and that by which his nature is raised above the lower animals. In the judgment which we form of it in particular instances, our opinions will be influenced by the nature of

the subject about which it is conversant. When directed to what is excellent and useful, it is universally considered a liberal and dignified principle of action; but it is susceptible of debasement, by being employed about things low and unworthy.

As a principle of action, it is often exceedingly powerful. To gratify his curiosity, the ardent and enterprising observer of nature will traverse the globe, readily undergoing every toil, and encountering every peril, by land and by sea. We admire his ardour and intrepidity, whilst we lament the dangers and misfortunes to which they often expose him. Few are ignorant of the fate of Pliny the naturalist, whose curiosity, by prompting him to take a near view of the eruption of Mount Vesuvius, cost him his life.

This principle of our constitution, although excellent and useful in itself, is liable to great and dangerous abuse. When irregularly exercised, it often leads to what is sinful. The desire of knowledge is mentioned, among the motives which induced our primitive mother to transgress. When to gratify this propensity, we neglect the duties of our station; when it prompts us to search with an intrusive inquisitiveness into the affairs of others; and especially, if it be permitted to lead us, like the men of Beth-shemesh, to pry into the ark of the Lord, or like Pompey, to penetrate the secret recesses of his temple, it then becomes the motive to trangression and sin. Too often has presumptuous man attempted to pass beyond the veil, by which the wisdom of God has concealed from our view the mysteries of his nature and his counsel. Let the unhappy end of Pompey, whose misfortunes are dated from that rash act, let the exemplary punishment of the men of Beth-shemesh, warn us against indulging an irreverent curiosity, in relation to the secret things of God.

If our minds be enlightened by divine teaching, this principle of our nature will find its most useful employment, its most pleasing gratification, in the study of the Holy Scriptures. These venerable writings furnish a record of events, the most interesting and wonderful; an exhibition of truths, the most delightful, momentous, and sublime; and from them we may obtain, to a certain extent, that gratification of our curiosity in regard to the future, which will in vain be sought from any other quarter. Let the inquisitive minds of youth, instead of corrupting their principles by the seducing romance, or expending their ardour upon matters of inferior moment, be directed to the writings of prophets and apostles. The diligent study of these writings, from the abundant variety, and inexpressible importance of the things which they contain, will, with the blessing of God, afford a satisfaction incomparably superior to whatever the most successful pursuit of mere human science can impart; and will also, in the most effectual way, promote the other high interests of our being, both for the present life, and for that which is to come.

THE PRESBYTERIAN.

No. IV.

In our last number we gave a summary view of the arguments by which *ministerial parity* is established from the New Testament. We at the same time stated, that what was then given was "only a summary." We propose in our present number to lay before our readers, a little more in detail, the evidence that the New Testament knows nothing of diocesan episcopacy; and consequently that, whatever be its origin, it is not of divine appointment. This is radical in the present con-

troversy. We are not very solicitous to ascertain at what precise time diocesan episcopacy was introduced into the church, if it be once settled that it was not till after the time of the apostles. If it is clearly apparent that the inspired writers left the church with a perfect equality in rank among those who were to preach the gospel, administer its sacraments, and perpetuate its ministry, then the Presbyterian church stands, in this fundamental particular, on the firm basis of a divine appointment, and prelacy is left to a merely human origin: and we verily believe it may be clearly and conclusively shown, that such was indeed the fact.

In proving this fact, we avail ourselves of the aid of Dr. George Campbell, whose learning and candour will be admitted by all who are not themselves deficient in these qualities. It will be seen, at the close of the following extract, that he was no bigot; that he was not—as we have declared that we are not—disposed to enter into controversy with those who prefer episcopacy as a matter of expediency; and that he was not even of the mind of those who believe that the whole Presbyterian system "*perfectly* coincides with the model of the apostolick church." But he contends earnestly, and we think triumphantly, that, after the apostles, there were, in the primitive church, no officers superior to presbyters. The corroboration of the scriptural evidence, from Clement and Polycarp—two apostolick fathers—strikes us as worthy of particular attention.

The extract we give, is the concluding part of Dr. Campbell's fourth lecture on ecclesiastical history. It touches some of the same points that are mentioned in our last number, but we could not separate these from the rest, without weakening the argument. The Dr. had previously been breaking a lance with the learned Henry Dodwell, a most strenuous advocate for prelacy, relative to the true meaning of a passage in Tertullian. He then adds as follows:—

"But to return from this digression to those fixed officers or ministers, whom the apostles assigned to the churches which they planted; beside some general names used promiscuously in Scripture, such as ἡγεμενοι, διδασκαλοι, ὑπηρέται, λειτουργοι, guides, teachers, ministers, officers, and perhaps a few others, there are three terms more frequently applied to them, which are, επισκοποι, πρεσβύτεροι, διακονοι, bishops or overseers, presbyters or elders, and deacons or attendants. Now the doubts that have arisen are chiefly concerning the two first of these names, επισκοποι and πρεσβύτεροι; and the question is, whether they are names for the same office, or for different offices. This, at least, is the first question; for it must be owned, that there have been some strenuous advocates for the apostolical origin of episcopacy, who have entirely given up the argument founded on the names. As to the last title of the three, διακονοι, it is allowed on all hands, that it is the name of a different office, though commentators are not entirely agreed as to the nature and extent of that office.

"That the terms επισκοπος and πρεσβύτερος, are sometimes used promiscuously in the New Testament, there is no critick of any name who now pretends to dispute. The passage, Acts xx, is well known. Paul, we are told, v. 17, 'from Miletus sent to Ephesus, and called the elders of the church' τους πρεσβυτερους της εκκλησιας. In the speech he made to them, when they were convened, he has these words, v. 28: 'Take heed, therefore, to yourselves, and to all the flock over which the Holy Ghost hath made you overseers,' επισκοπους, bishops, is the term in the Greek. Here there can be no question that the same persons are denominated

presbyters and bishops. Pretty similar to this is a passage in the epistle to Titus, ch. i. The apostle says, ver. 5, 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders, πρεσβυτερους, in every city.' Ver. 6, 'If any be blameless,' &c. Ver. 7, 'For a bishop must be blameless,' επισκοπον. Here, unless we will say that the apostle argues very incoherently, he must mean the same thing by *elder*, at the fifth verse, and *bishop*, at the seventh. In like manner the apostle Peter: 1 Peter v. 1. 'The elders, πρεσβυτερους, which are among you, I exhort,' &c. Ver. 2, 'Feed the flock of God which is among you, taking the oversight thereof,' επισκοπουντες, discharging the office of bishops. The truth is, the word επισκοπος was properly the name of office, and πρεσβυτερος was a title of respect, borrowed from the Jewish custom, (which was, indeed, analogous to that of other nations,) of calling not only the members of the sanhedrim πρεσβυτεροι, elders or senators, but also the members of the city councils.

To all this, indeed, the common answer is, that most of the names of offices are, in scriptural language, not so uniformly appropriated to the particular offices, as not occasionally to be applied to others, agreeably to the etymological import of the words. Thus the term διακονοι is applied to the apostles themselves. John calls himself πρεσβυτερος, elder; so also does Peter; and Christ is styled eminently both apostle and bishop. To the same purpose it is urged, that sometimes in the Old Testament the *high priest* is called simply the priest. It would, however, be much more to the point, if a passage could be named wherein an ordinary *priest* is styled *high priest*. The superior order, it is universally admitted, includes the inferior, but this does not hold conversely. Now, in the first passage above quoted from the Acts, it is manifest, that the ordinary pastors of Ephesus are styled bishops; for in no period of episcopacy, according to the present acceptation of the word, was there a plurality of bishops in one city and church. It is indeed affirmed, that in one passage, 2 Cor. viii. 23, the term *apostle* is applied to those who were of a lower order than the apostles properly so called. It is, however, observable, that the expression there used, is αποστολοι εκκλησιων, apostles, or messengers of the churches, not apostles of Jesus Christ, or apostles simply, without any addition, which are the common expressions used for those who were selected to be the principal promulgators of the faith. And it shows, that Theodoret, who lived several hundred years after, was very much puzzled where to find the origin of the office of bishop, as the word in his time implied, when he imagined he discovered it in a phrase which occurs but once in the New Testament, and of which the application is extremely doubtful. But the short, though full reply, to the aforesaid answer, is this: It is not denied, that those terms urged by the objectors, are, on certain occasions, used with greater latitude than in the ordinary application. Nevertheless, the ordinary and peculiar application is supported by so many clear passages of sacred writ, as to be rendered quite indubitable. On the contrary, one single passage from the apostolical writings has not yet been produced, in which it appears from the context, that the two terms πρεσβυτερος and επισκοπος mean different offices.

"Nay, we can say more than this, which may be called a negative and presumptive proof only, that there is the strongest positive evidence which the nature of the thing can admit, that in those writings the two terms uniformly mean the same office. The apostle Paul, in the directions he gave to Timothy, about the proper supply of churches with

suitable ministers, takes particular notice of two orders, and no more. One of them he calls bishops, and the other deacons. Now if by bishops he meant what in modern style is so denominated, those who have the charge of many presbyters, it is astonishing that he should not think it of importance to give any directions about the qualifications of presbyters, who had the immediate inspection of the flock; at the same time that he is very particular in regard to the qualifications of deacons, though their order has ever been allowed to be much inferior to the other. And if (as even some friends of episcopacy have admitted) he here means by bishops only presbyters; that an office of so great importance as the bishops, (if it was a different and superior office) should have been entirely overlooked, is no less surprising. Further, in support of this argument, that there were but two orders then established, let it be observed, that Paul, in addressing the Philippians i. 1, expresses himself in this manner; 'To all the saints at Philippi, with the bishops and deacons.' All commentators of any name, except Dr. Hammond, of whom I shall take notice afterwards, agree, that by bishops here is meant the ordinary pastors or presbyters; for it is almost universally allowed, as I had already an occasion of hinting, that when the distinction came to be established, there was never more than one bishop in a city, or church. And as true it is also, that then there was no city which had a church, and not a bishop. Now if there was a bishop, in the modern sense, at Philippi, when the apostle wrote that letter, it looks a little strange, that he who was the chief of that Christian society should be the only person that was neglected by the apostle on that occasion. The arbitrary suppositions that have been framed, in order to elude the force of this argument, as they are without even the shadow of evidence, can merit no regard. On the other hand, it is remarkable, and may serve, if possible, to convince the most obstinate of the futility of those suppositions, that in the epistle written by Polycarp to the same congregation, about sixty years after, we find mention only of those two orders, the presbyters and the deacons; and no more allusion made either to a vacancy in their number, or to any spiritual superior, present or absent, than was made by Paul in his letter to them so long before. Now whether we call their pastors *bishops*, with the apostle, or *presbyters*, with Polycarp, is a matter of no consequence, as it is evident that both speak of two orders only among them, and not of three; and wherever one of these names is employed, the other is dropped, this being the surest evidence which the nature of the thing admits, that the words were synonymous.

But I observe further, that the sacred penmen, in speaking of, or to particular churches, if the spiritual instructors and guides of the people be mentioned at all, always mention them in the plural number, which, though it may be compatible with some little difference in rank or precedency, can scarcely be thought compatible with so material a difference as that of office or trust. Thus the apostle to the Thessalonians, 1 Thess. v. 12, 'We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you,' τους κοπιωντας και προισταμενους και νουθετουντας. It is remarkable too, that the term προισταμενος, as every other name implying direction, or government, came afterwards to be appropriated to the bishop; with whom, according to the doctrine of high church, the whole authority over the congregation was originally lodged. The presbyters could do nothing but as they happened to be authorized or commissioned by him. The use of such terms here, in the plural, when the apostle was address-

ing the members of one single church, shows, that the application was very different, and that matters were then on a very different footing. In the Acts also, it appears very plain, that all the stated pastors are always considered as coming under one denomination. Thus we are told of the apostles Paul and Barnabas, Acts xiv. 23, that, when journeying together, they ordained elders, πρεσβυτερους, in every church. This is, indeed, the common title given to the ministers settled in particular churches throughout that book. When a collection is made for the poor Christians in Jerusalem, it is sent τοις πρεσβυτεροις: and if the pastors of any church are sent for, that they may receive proper directions, it is τους πρεσβυτερους. In the fifteenth chapter, where we have an account of the consultation held at Jerusalem, about the Mosaick ceremonies, the ordinary pastors are no less than five times, to wit, in verses 2d, 4th, 6th, 22d, and 23d, distinguished by this appellation from either the apostles, or private Christians, or both. Nor do we find a single hint in the whole book of any thing like different classes of πρεσβυτεροι. The name επισκοποι occurs there but once, which is in the place above quoted, where it is applied to the same individuals, who, in the same chapter, are termed πρεσβυτεροι.

In regard to the imposition of hands, which is considered by many as a necessary attendant on ordination, we find this also, 1 Tim. iv. 14, attributed to the presbytery. The word πρεσβυτεριον, though it occurs sometimes in the New Testament as applied to the Jewish sanhedrim, or council of elders, is found only in the passage now quoted, applied to a Christian council. The sense of the word πρεσβυτερος, as well as the application of the word πρεσβυτεριον, in other places, to a convention of those called πρεσβυτεροι, determines the sense of the word in this passage. And, indeed, all Christian antiquity concurs in affixing this name to what may be called the consistory of a particular church, or the college of its pastors.

"It must be remarked by every person who gives due attention to the apostolical writings, that the custom then, if not uniformly, was, with very few exceptions, to give a plurality of teachers to every church. The state of the Christian community at that time, which consisted almost entirely of new converts, men and women, who had been habituated to principles and practices very different from those they were to be instructed in, beside the more imminent dangers to which all Christians, but especially the pastors, were then exposed, rendered this precaution absolutely necessary. They had, by this means, a probable ground to expect, that if some of the teachers should fall a sacrifice to the malice of their enemies, some would escape their fury, and that in every church a timely opportunity might thus be found of supplying their vacancies, so that the congregations should never be entirely destitute of pastors.

"To what has been adduced from sacred writ, I shall add two very ancient testimonies: one of them is from the most respectable remains we have of Christian antiquity, next to the inspired writings. The piece I allude to, is the first epistle of Clemens Romanus to the Corinthians, as it is commonly styled, but as it styles itself, the epistle of the church of God at Rome to the church of God at Corinth. It is the same Clement whom Paul (Philip. iv. 3,) calls his fellow-labourer, and one of those whose names are in the book of life. There we are told, chap. xlii. that 'the apostles having preached the Gospel in countries and towns, constituted the first fruits of their ministry, whom they approved by the spirit, bishops, and deacons of those who should believe." And in order to satisfy us, that he did not

use these words in a vague manner for church-officers in general, but as expressive of all the distinct orders that were established by them in the church, he adds, 'Nor was this a new device, inasmuch as bishops and deacons had been pointed out many ages before; for thus says the Scripture, *I will constitute their bishops in righteousness, and their deacons in faith.* The passage quoted is the last clause of the 17th verse of the 60th chapter of Isaiah. It is thus rendered in our version: 'I will make thine officers peace, and thine exactors righteousness.' Whether this venerable ancient has given a just translation, or made a proper application of this prediction, is not the point in question. It is enough that it evinces what his notion was of the established ministers then in the church. And if (as no critic ever questioned, and as his own argument necessarily requires) he means the same by bishops with those who, in the Acts, are called πρεσβυτεροι, whom the apostles Paul and Barnabas ordained in every church, and whom Clement, in other parts of this epistle, also calls πρεσβυτεροι namely, the ordinary teachers, it would seem strange, that the bishop, properly so called, the principle officer of all, should be the only one in his account, of whom the Holy Spirit, in sacred writ, had given no previous intimation. Nay, do not the words of this father manifestly imply, that any other office in the church than the two he had mentioned, might be justly styled a *new device* or invention? Dr. Pearson, in his Vindiciæ Ignatianæ, insists much, that whenever any of the fathers purposely enumerate the different orders in the church, they mention always three. If the above account given by Clement is not to be considered as an enumeration, I know not what to call it. If two were actually all the orders then in the church, could he have introduced the mention of them, by telling us he was about to give a list, or catalogue, or even to make an enumeration of the ecclesiastical degrees? Is this a way of prefacing the mention of so small a number as two? It is this writer's express design to acquaint us what the apostles did for accommodating the several churches they planted, in pastors and assistants. And can we suppose he would have omitted the chief point of all, namely, that they supplied every church with a prelate, ruler, or head, if any one had really been entitled to this distinction?

"If it should be urged, that under the term επισκοποι both functions of bishop and presbyter are comprehended, it is manifest, that, as it was the writer's scope to mark the different offices established, as being predicted by the prophets in the Old Testament, there cannot be a stronger indication, that there was then no material, if any difference, between them, and that they were properly denominated and considered as one office. The appellatives also by which they are denoted, are invariably employed by him in the plural number, as being equally applicable to all. It is said in chap. i. τοις ἡγουμενοις ὑμων ὑποτασσομενοι, submitting to your governors or guides. It is remarkable also, that the word ἡγουμενος, here used in the plural of all their pastors, is one of those terms which came afterwards to be appropriated to the bishop. Nay, since it must be admitted, that in the New Testament, as well as in the ancient Christian monument just now quoted, the words επισκοπος and πρεσβυτερος, are not occasionally, but uniformly, used synonymously, the very discovery, that there was not any distinctive appellation for such an office as is now called bishop, is not of inconsiderable weight to prove, that it did not exist. We know that every other office, ordinary and extraordinary, is sufficiently distinguished by an appropriate name.

"But I cannot help observing further concerning this epistle of Clement, that though it was written with the special view of conciliating the minds of the Corinthians to their pastors, commonly, in this letter, called presbyters, some of whom the people had turned out of their offices, or expelled, απο της επισκοπης, from their bishopric, as his words literally imply, there is not the most distant hint of any superior to these πρεσβυτεροι, whose proper province it was, if there had been such a superior, to inspect their conduct, and to judge of it; and whose authority the people had treated most contemptuously, in presuming, without so much as consulting him, to degrade their presbyters. It was natural, it was even unavoidable, to take notice, in such a case, of the usurpation whereof they had been guilty upon their bishop, the chief shepherd, who had the oversight of all the under shepherds, the presbyters, as well as of the people, and to whom alone, if there had been such a person, those presbyters were accountable for their conduct. Yet there is not so much as a syllable in all this long letter that points this way. On the contrary, he argues from the power with which those presbyters themselves were vested, and of which they could not be justly stripped, whilst they discharged faithfully the duties of their office. I will appeal to any candid person who is tolerably conversant in Christian antiquities, whether he thinks it possible, that in the third century, such a letter, on such an emergence, could have been written to any Christian congregation, by any man in his senses, wherein there was no more notice taken of the bishop, who was then, in a manner, every thing in his own church, than if he were nothing at all. And that there was so great a difference, in less than two centuries, in people's style and sentiments on this article, is an uncontrovertible proof, that in that period things came to stand on a very different foot. This epistle of Clement, who was a disciple of Paul, appears, indeed, from one passage, to have been written so early as before the destruction of the temple at Jerusalem, and, consequently, before the seventy-second year of Christ, according to the vulgar computation. And if so, it was written before the Apocalypse, and, perhaps, some other parts of the sacred canon. Nothing, therefore, that is not Scripture, can be of greater authority in determining a point of fact, as is the question about the constitution of the apostolical church.

"The other testimony I shall produce is that of Polycarp, who had been a disciple of the apostle John, and must certainly have written his epistle to the Philippians a considerable time before the middle of the second century. He also takes notice only of two orders of ministers in the church, enjoining the people, chap. v. to be subject to their presbyters and deacons, as to God and Christ. He could go no higher for a similitude; nor could he decently have gone so high, had he known of a higher order in the church. Not a syllable of the bishop, who, in less than a hundred and fifty years after, would have been the principal, if not the only person, to whom their subjection would have been enjoined by any Christian writer. Let it be observed further, that, though, in chap. v. he lays down the duties and qualifications of deacons, and, in chap. vi. those of presbyters, wherein every thing befitting judges and governors is included, and, through the whole epistle, those of the people, there is no mention of what is proper in the character and conduct of a bishop.

"I shall remark here, by the way, that there is one very ancient author, Ignatius, who also comes within the denomination of the apostolick fathers, whose writings are supposed to have intervened between

those of Clement and those of Polycarp, and whose authority is strongly urged on the opposite side. Of him I shall have occasion to take notice afterwards. I shall here only add, in regard to Polycarp, that what has been now observed of his epistle to the Philippians, is a full confutation of that hasty assertion of Dodwell, that the Christian writers, posterior to Ignatius, most accurately observe even the distinction of the names; to wit, of bishop and presbyter, of which he had been speaking. His words are, 'Juniores autem Ignatio scriptores christiani et nominum distinctionem observant accuratissimam.' It is evident from the above quotation, that Polycarp knew of no Christian minister superior to the presbyters. If the bishop was of a different order, and yet included in the term, he has been as little observant of accuracy in the distinction of the names, as of propriety and decency in his injunctions on this head.

"But there are other topics from which the episcopate has, by its warmest patrons, been supported, and which it will be proper to examine particularly in the following lectures. I shall in these also endeavour to trace (as far as at this distance of time it is practicable) the outline of the apostolick church, and inquire into the origin and progress of subordination in the pastors. It will be observed by the judicious and the candid, that what has been advanced does not affect the lawfulness, or even, in certain circumstances, the expediency of the episcopal model; it only exposes the arrogance of pretending to a *jus divinum*. I am satisfied that no form of polity can plead such an exclusive charter as that phrase, in its present acceptation, is understood to imply. The claim is clearly the offspring of sectarian bigotry and ignorance. In regard to those polities which obtain at present in the different Christian sects, I own ingenuously that I have not found one of all that I have examined which can be said perfectly to coincide with the model of the apostolick church. Some, indeed, are nearer, and some are more remote; but this we may say with freedom, that if a particular form of polity had been essential to the church, it had been laid down in another manner in the sacred books. The very hypothesis is, in my opinion, repugnant to the spiritual nature of the evangelical economy. It savours grossly of the conceit with which the Jews were intoxicated of the Messiah's secular kingdom, a conceit with which many like-minded Christians are intoxicated still."

We propose, in our next number, to give the sequel of Dr. Campbell's argument, to which he alludes in the concluding part of the foregoing extract.

Review.

Not being furnished with an original article for this department of our work for the present month, we have selected the following short review from the Christian Observer of December last. It contains information relative to the deplorable destitution of the means of religious instruction, in one of the largest and wealthiest dioceses in England; and some other intelligence and remarks, which will be interesting to a portion of our readers. But the character and sentiments of Bishop Sumner, as made known in this article, have been our chief inducement to give it a place in our pages. What a contrast between him and

his charge, and bishop Burgess and his catechism—as exhibited in our February number! Although we do not believe, with the Reviewer in the Christian Observer, that "the church of England" is either a "pure," or an "apostolical church," yet if all its bishops held the sound evangelical sentiments, and possessed the catholick spirit, manifested by bishop Sumner, they should never hear a word of censure or complaint from us. We love to see a man "fully persuaded in his own mind," and decided and steadfast in his attachment to the church to which he belongs. But we believe that this is perfectly consistent, not only with allowing the same privilege to others, but with cherishing toward them the most fraternal feelings, as partakers, in common, of the blessings and benefits of the gospel. This alas! is not the spirit of our Hobarts, and Ravenscrofts, *et id omne genus.* When shall we hear from them the appellation of "Protestant dissenting *brethren,*" applied to the ministers and members of our church, and the declaration that they rejoice, "yea and will rejoice," that by us Christ is preached—preached in such manner that souls are saved, although not in exact conformity with that church order, which they most approve? For ourselves, we can most truly affirm that such is our feeling towards them—It gives us unfeigned pleasure to hear, as we do frequently hear, of souls won to the Saviour, by the missionaries and other faithful ministers of the Protestant Episcopal church in the United States.

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A Charge delivered to the Clergy of the Diocese of Llandaff, in September, 1827, *at the Primary Visitation: By Charles Richard, Bishop of Llandaff.* 1827.

Fraught with evils as is the system of Episcopal translations; tending as it does to make the clergy, whether in the possession of high stations, or the expectancy of them, "time-servers," politicians rather than ministers of Christ; severing them from attachments which they may have formed; tearing asunder pastoral and episcopal ties; rendering useless the local information which they have acquired; breaking up their well-laid plans of diocesan improvement, or perhaps discouraging them from acquiring such information, or forming such plans; it has still one compensating merit, that it gives an opportunity for advancing to stations of wider influence and larger utility those who have proved themselves eminently faithful and well-qualified in more retired, and less extensive, spheres of episcopal jurisdiction. Upon this principle we felt the greatest satisfaction in announcing the translation of such a prelate as Bishop Sumner, to such a diocese as Winchester. To say nothing of the vast extent, the large patronage, and the magnificent revenues of this diocese, it is now a matter of history, that, during the long occupancy of Bishop North it had been most grievously neglected. That prelate rose to his exalted station, not from his merits, whatever they might be, as a theologian or a pastor, but as the brother of a prime minister of England; and as all parties, including the bishop himself, doubtless viewed the appointment as purely political, it is not to be wondered at, that from it accrued but few fruits of ecclesiastical or spiritual utility. Bishop Tomline, though we are no advocates for some of his "elementary" views of Christianity, and no warm admirers of his episcopal course, was still a man addicted to theological studies, and who was impressed with a sense of the necessity and importance of the Christian ministry; but he did not arrive at Winchester till his health and energies were too much exhausted to allow of his carrying fully into practice

any effective plans of discipline which he might have formed, or intended to execute. Bishop Sumner comes, therefore, to this vast and important diocese, not "to enter into other men's labours," but to cultivate a soil, much neglected, to say the best, and, we fear we may add, overgrown in many parts with unsightly and noxious weeds. We rejoice to state that he comes to it in the vigour of life, and after having given, during his brief incumbency at Llandaff, the most ample proofs of piety, and zeal, and wisdom, and diligence, and affection, in the discharge of his momentous functions. It is not our habit to trespass upon the personalities, whether laudatory or otherwise, of private life; but a prelate of the Church of England is so far publick property, that we do not overstep the line of propriety in stating, from every private, as well as publick source of information, that never perhaps did a prelate, in so short a time, attract to himself a greater portion of reverent affection and esteem throughout the diocese committed to his care; that never were plans of the highest utility better devised, or more prudently, diligently, and efficiently, begun to be carried into effect. The lamentations at Llansanfread, and in other parts of the diocese of Llandaff, at the departure of Bishop Sumner, have resembled rather the disruption of the private ties of long-formed friendship, than the technical congratulations or condolences of official life. We say nothing of the confidence and esteem with which his lordship was regarded by the pious and the faithful among his clergy; but it is doubly to his praise that he had remarkably succeeded in attracting, not only the respect, but even the affection of those—for in every diocese, and in every pale, such there are—whose irregularities he was obliged to restrain, whose indolence he felt it his duty to reprehend, or whose slumbering energies he had endeavoured to stimulate to exertions becoming a faithful minister of Christ, and a pastor in the pure and apostolical Church of England. New churches were beginning to be erected in the more destitute parts of his diocese; new daily schools, Sunday schools, and even infant schools,—all of which were much needed, notwithstanding all that may have been achieved in reference to these objects by the two preceding prelates,—were beginning to spring up on every side: the parishes were beginning to be better supplied with resident ministers and more frequent services; the laity were beginning to feel more effectively the salutary spiritual influences of an Established Church operating upon them; among the clergy themselves, a spirit was extending, which augured well for their increased zeal and pastoral activity; and, what may be viewed as a test of all, the necessities of the heathen were not forgotten, for by his lordship's exertions some of the poorest districts were beginning to collect funds to assist our ancient chartered society in "propagating the Gospel in foreign parts." We notice these circumstances with a view to show what valuable blessings a wise and faithful prelate may confer upon the diocese under his charge; how beneficial an influence, even in these degenerate and lawless days, he may acquire, notwithstanding the impatience of the publick as respects all ecclesiastical rule. And we mention these particulars with the more pleasure, partly because we know, though it would be invidious to specify names and localities, that similar exertions, attended with similar effects, are in progress in other dioceses; partly because we rejoice that plans and purposes which have been found so beneficial in the West, will now be transferred to a far larger sphere in the South; and, not least, because we

have reason to believe that the new prelate of Llandaff is fully prepared to carry into maturity the plans of his predecessor; and, we doubt not, with the same wisdom and diligence which have characterized his academical government, and which have raised Oriel college to the highest rank for talent and good conduct of any society in his own or any other university.

But to the charge before us—and an admirable charge it is. Some sermons and charges tell men about religion;—others, we wish we could say the large majority, are calculated, by the blessing of God, to make them religious. Of this latter class is the episcopal address now before us. The Right Reverend author does not *merely* prove, or *merely* exhort; though he does both—but he feels, and he makes others feel also. And this, in truth, is the very test of useful preaching; for without it, all didactics, even the didactics of Christianity itself, fall frigidly on the ear, and never penetrate to the heart. Our French neighbours well expressed the matter when they said of Bossuet and Fenelon, "The one proves religion; the other makes you love it."

We remember the goodly anecdote of a young clergyman applying some years ago to a prelate, since deceased, for advice as to procuring the just respect of his parishioners. "You are quite right," said his lordship, "to wish to stand well with your parishioners: I would, therefore, urge you to be decorous in your conduct, and to cherish a proper degree of self-respect. Take care also to *dress* in such a manner as to keep up their respect. I recommend you *to wear hair-powder and silk stockings, for the common people think much of such matters.*" The anecdote, as we have said, and as the tonsorial portion of the advice indicates, is of some years' standing; and the reader is at liberty, if he will, to consider it as wholly apocryphal. But the moral is still applicable. "Decorum and self-respect," rather than Scripture piety and pastoral affection, are often the substratum of the advice given to the younger clergy. The external decoration of the head is indeed not mentioned; and perhaps credit is taken for recommending its internal furnishing: but even this is but a small part of a complete clerical apparatus; or rather, we should say, it is not solely the apparatus which is needed, but the ability and the willingness to make use of it for the glory of God, and the salvation of the souls of men. And this, we may add, can never be promoted by charges confined to mere matters of professional etiquette, or professional law and custom, or external professional propriety. "My son, give me thy *heart*," is the language of our Creator; and especially is this first great sacrifice necessary in a minister of Christ, whose duty and whose privilege it is to "spend and be spent" in the service of his God and Saviour, and for the temporal, the spiritual, and the eternal interests of his beloved flock.

Bishop Sumner opens his charge in a strain of conciliating affection and esteem, very different from the *procul-esto* common places of official condescension. Addressing his clergy as "reverend," to show his respect, and as "brethren" to show his heart-felt attachment to them, he trusts to find "some chord of kindred feeling within their breasts;" for, says his lordship,

> "The obligations of our relative situations are essentially reciprocal. We owe each other mutual love, mutual confidence, mutual forbearance. As much as lieth in us, we must share each other's burthens, and aim at interchanging such good and friendly offices as are worthy of members of an household of faith which is at unity with itself." p. 1.

Having alluded to the advantages of episcopal visitations, when rightly conducted, his lordship adds:

> "Think not, on the one hand, that I come among you for the purpose of

placing a check on such wholesome zeal as may tend to win souls to Christ; or, on the other hand, that I am desirous of imposing on you new and heavy burthens, which neither the order of our church, nor the pastoral vows into which you have entered, oblige you to bear. The truth is, as the clergy of another diocese were told nearly a century ago, 'It is very little in my power either to increase or lessen your duty. Our blessed Master hath fixed it; you have undertaken it: and were I to release you from ever so great a part of it, I should only bring guilt on myself, without acquitting you at all. The injunctions of the New Testament, infinitely stricter than any of men, would continue to bind you as firmly as ever.'"—Bishop of Oxford's (query, what Bishop?) Second Charge to his Clergy, p. 3.

His lordship proceeds to notice the peculiar duties which attach to the clergy, in reference to the present state of publick opinion. The diffusion of knowledge, and other causes, conspire, justly remarks his lordship, to bring the clergy "before a tribunal always keen and searching; but not, I fear, always candid and charitable in its verdicts." His lordship, we fear, may have had additional proof of this last position since it was penned. He may have seen how ready are envy and party spirit to misconstrue motives and actions the most pure and laudable; and how little will even the broad shield of character avail to restrain the wanton outrages of a venal press, though happily it *will* avail to prevent the better part of the publick judgment being eventually or extensively misled.

His lordship, however, does not complain of the Argus-eyed jealousy with which the clergy are watched. He would not recal the days in which they were regarded with superstitious reverence. "Respect," he says, "must be deserved before it can be won;" and "it will rarely be long withheld where it is fairly due;" but after all, he adds, a minister's great source of appeal is to Him who reads the heart; who knows his motives and his difficulties. "It is a small thing to be judged of man's judgment: he who judgeth us is the Lord."

His lordship next adverts to the answers returned to a series of questions which he had sent round to his clergy. These questions, his lordship observes, embrace some points not usually noticed, and omit others of a routine nature, with respect to which abundant information had been already collected. We have seen these questions, and should have long since detailed the substance of them in our pages, had we not considered the intercourse between an individual bishop and his clergy as in some measure of a private nature. The chief heads of the information required will be seen from the summary of the details in the bishop's charge; and they are of great importance in reference to the moral and spiritual statistics of the parishes in the diocese. The questions were admirably drawn up, and would form an excellent basis for similar inquiries in other ecclesiastical districts. To some of them, as, Have you a Sunday school; the number of scholars, &c.? or, Have you a daily school, &c.; or, an infant school, &c.? his lordship judiciously added, *seriatim*, the very stringent interrogation, "*If not, why?*"

His lordship laments the want of church accommodation in some parts of his diocese, particularly the mining districts, where a large population is often rapidly built up to be almost as rapidly dispersed when the mines are exhausted. To meet the wants of such migratory neighbourhoods, his lordship suggests that there should be a fund to maintain a suitable number of clergymen, who might move with the moving population. In the mean time, his lordship had intended to license suitable edifices, where necessary, for the temporary performance of Divine worship; a measure which, we doubt not, would prove of great utility.

On the appalling subject of non-residence, his lordship states, that there are but one hundred glebe houses in the diocese, of which many are untenantable by a clergyman. In consequence, in a great degree, of this inconvenience—added, no doubt, to the poverty of the parishes and other less excusable causes—there are only ninety-seven parishes with a resident minister, either incumbent or curate, while one hundred and thirty-seven are destitute of this benefit. We cannot but tremble for the church, and mourn over the neglected souls of her professed members, while we peruse such statements.

But the most injurious pluralities in the diocese of Llandaff, are not those of benefices but of curacies. His lordship had therefore matured a plan, as far as possible to have two Sunday services in every church; and to allow of no clergyman's supplying more than two parishes. He also recommends, in such cases, a week-day service.

His lordship laments the small number of the congregations and communicants in many of the parishes. In three parishes, containing 936 souls, there are only twenty-two communicants and fifty attendants at church. In other places the average congregation is scarcely a fortieth of the population. In a diocese containing 150,000 souls, the communicants are reported at only 4134, and the church-goers at 19,169. The clergy, in their answers to the queries, ascribe this defect mainly to "the activity of the Dissenters, or the indifference of the people to all religion." But whose fault is this? His lordship affectionately, yet plainly, impresses on his clergy, that if the Dissenters are more active than themselves, the blame and the punishment will be theirs, and that in such a case the friends of religion must rejoice, that notwithstanding every way "Christ is preached," and the souls of men are not left utterly to perish in ignorance and irreligion.

His lordship most scripturally epitomizes as follows, what he considers to be "the great truths of the Gospel."

"The corruption of human nature, the gratuitous offer of salvation through the merits of Christ alone, the necessity of daily renewal by that Spirit which helpeth our infirmities, the obligations to personal holiness of heart and action, with all the collateral points to which these fundamental principles lead, should be, in my judgment, the outline of your doctrinal divinity. Nor will it be sufficient to deliver these truths in a crude and abstract manner. They should be pursued through their practical bearings on human conduct, and urged with a close and faithful application to the various relations of life, by exemplifying the fruits of the Spirit in the graces of the Christian character, with all those particular details of which the Epistles afford so many instances." pp. 18, 19.

From preaching, his lordship passes on to schools. The detail is painfully meagre. Of daily schools there are only thirty-nine, and of Sunday schools sixty-six. There are 141 parishes without schools of any description. It is an unaccountable fact, that Bishop Watson, twenty years ago, gave in the report of schools in this diocese, at more than twice the present number.—We pass over various other particulars in the charge; such as the duty of peaceableness of conduct towards "the members of the Romish Church, and our Protestant dissenting brethren;" the importance of catechising; and the promotion of congregational singing; to give the Right Reverend author's solemn conclusion.

"I will only remind you, in conclusion, that there is something still wanting, when every care has been taken for the better ordering of the palpable and visible worship of God amongst us,—something without which it will be as a body without a soul—the form and semblance of Christianity without its power and substance. I take for granted that every provision has been or will be made for the decency of our outward religion—

more frequent opportunities of assembling together in publick afforded—the truth preached, as it is in Jesus—our flocks duly visited—their wants inquired into—their Bibles multiplied—the sick attended without waiting for a summons—the church carried, as it were, to those who from age or distance are unable to be present at the publick ministrations. But all this and more may be done, without arriving at the mark of real devotion, or promoting the worship of God in spirit and in truth. The church may be regulated externally, but that which is within may yet remain unsanctified and impure. That God's blessing may prosper our ministry, it must be begun, continued, and ended in prayer. 'Except the Lord keep the house (and more especially his own house, the temple of the heart, wherein the Holy Ghost has promised to dwell), their labour is but lost that build it." In the spirit of prayer, therefore, let us intreat of God, for our people, that, according to his promise, he will be always with his church, even to the end of the world, and that 'the abundant grace might, through the thanksgiving of many, redound to the glory of God." For ourselves, that we may be enabled to render up our account with joy, and say, if possible, with the great Shepherd of souls himself: 'Of those whom thou hast given me, have I lost none.' And may 'the Almighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified, receive our supplications and prayers, which we offer before him for all estates of men in his holy church; that every member of the same, in his vocation and ministry, may truly and godly serve him, through our Lord and Saviour Jesus Christ.'" pp. 27, 28.

SHORT NOTICES OF RECENT PUBLICATIONS.

LETTER FROM A GENTLEMAN IN BOSTON TO A UNITARIAN CLERGYMAN OF THAT CITY. *Second Edition. Boston: T. R. Marvin, Printer, 32 Congress street,* 1828.

THE occasion of writing this letter is stated by the author as follows—

"EXPLANATORY NOTICE.

"In the month of August last, in the course of conversation with an esteemed clergyman of the Unitarian denomination, I stated the reflections that had arisen in my mind, as to religious truth and practice, and the course I was pursuing in re-examining the doctrines of Christianity. In November, a letter was received from him, inquiring the result of my investigations. To this letter the following reply was made. A copy having been preserved, it was shown to several friends, belonging to the Unitarian denomination, who had made inquiries how far I had altered my religious views, and to some of opposite sentiments. Manuscript copies were solicited with an importunity which could not well be resisted. The letter thus becoming known to a considerable number, the writer was urged to consent to its publication. He wished simply to do what should appear to be his duty in the matter; and therefore submitted the decision to friends, in whose judgment, and purity of intention, he had a right to repose entire confidence. Yielding to their advice, he now permits the letter to be printed.

"Although the religious sentiments of a private individual may not generally be of sufficient importance to be laid before the public, there are two reasons, which have operated on the minds of the writer's friends to advise to the present publication. The first is, that for several years past he has been, according to his means, an active member of the Unitarian denomination; and it is thought to be his duty, as it is his pleasure, to endeavour to promote an entirely different system. If his testimony, as to the efficacy of the two systems, can be of any avail, he is willing to give it. He indulges the hope, too, that those with whom he has formerly concurred, many of whom have acknowledged that a similar course of thought has passed through their minds, will be led to a review of their sentiments.

"The second reason is, he learns that his motives have been misrepresented; and it is his wish to give a frank and full exposition of them.

"A few verbal corrections have been made, and one fact omitted. The letter is affectionately commended to the consideration of candid inquirers after truth, with the writer's devout aspiration to the Father of Lights,

"'If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.'"

After a very courteous and even affectionate introduction, the writer of this letter proceeds to state to his friend, who it appears had been likewise his religious teacher, the manner in which he had been led to renounce the Unitarian system, and

to embrace the leading orthodox doctrines. He says—

"For many years I have seen, that the Unitarian denomination did not give equal evidence with the Orthodox of their spirituality and liberal giving. I have been persuaded, from my own observation, that they did not, in an equal degree, consider themselves as stewards, and their property as consecrated to the cause of Christianity; and that they were greatly deficient in a devotional frame of mind. Believing, however, that their opinions were true, I apologized for the seeming contrariety of their practice (as I have always been forced to do,) by imagining it resulted from an unknown principle of human action, which another age might develope. I derived my knowledge of the Orthodox opinions chiefly from Unitarian writings, the glaring defects in Orthodox Christians, and the extravagant language occasionally used by individuals among them; and did not converse with opponents, so much for improvement as for victory, or attend in a candid state of mind upon their preaching. During the present year, I have seen and heard of so many instances of lax conduct in Unitarian professors of Christianity, and witnessed so many misrepresentations of the motives, actions, and opinions of the Orthodox, that I have often paused, and made the mental inquiry, Is it possible that truth can produce so much erroneous practice? In examining myself, too, I have been conscious that my own religious affections had been languid and feeble. At length the thought occurred to me, Is it not possible that the principles of Unitarianism may be unsound? for our Saviour said, 'By their fruits ye shall know them.' I resolved on reviewing controverted topics, reading the Scriptures more attentively, being more constant and interested in devotional exercises, attending upon Orthodox preaching occasionally, and observing the effects of both kinds of preaching and other means of religion upon the community. Thus I aimed to acquire such information as would enable me to answer, to my own satisfaction, the inquiry of Pilate, 'What is truth?'

"The result is, my mind is convinced that the arguments used in support of the Unitarian faith are less sound than I had apprehended; that the representations of the present prevailing Orthodox preaching, opinions and practices, by their opponents, are mainly incorrect; that the Orthodox opinions and preaching produce more benevolence of character, mildness of temper, inward piety, and devotion to the cause of Christianity; that they more accord with the Scriptures, with the wants of man as a sinner, and as an accountable, immortal being; and that a sad prejudice exists in the minds of Unitarians, in regard to the motives, opinions, feelings, and efforts of the Orthodox. I found, too, that my own feelings became more engaged on the subject of religion; that I had lost all bitterness in discussing religious matters; that I read the Bible with increased delight; felt a much higher satisfaction in prayer, a tender and more anxious concern for the spiritual improvement of my family, my friends, and those around me; that my religious faith had been more a speculation of the mind, than a subject dear to the heart; and that there was a meaning in the words, 'Believe in thy heart,' to which I had been almost an utter stranger.

"I will notice several characteristicks of a Christian, in which I think you will agree with me, that the Orthodox far exceed the Unitarians."

The "characteristicks" in which the writer supposes that his friend and former pastor would agree with him, "that the Orthodox far exceed the Unitarians," we can only enumerate, without adding, as we wish we could, the proofs and illustrations—They are, 1. *Prayer.* 2. *Observance of the Sabbath.* 3. *Use of Money.* 4. *Religious Instruction.* 5. *Seriousness.* 6. *Missions.*

In regard to doctrines, the letter writer explains the new views which he had acquired of *Regeneration, election, the vicarious satisfaction of Christ, the Trinity, and the future punishment of the wicked.* After some additional remarks, tending to show the practical influence of the Orthodox system as superior to that of Unitarians, the writer concludes with entreating his friend "to review the arguments in support of Orthodoxy," and with a short prayer—"I pray God (he says) to guide and enlighten you and myself into the knowledge of the truth as it is in Jesus, that we may attain to the salvation of our own souls, be preserved from hindering the salvation of any under our influence, and contribute to the extension of practical, vital Christianity."

It was to be expected that this letter would produce what the French would call *a great sensation,* in the Unitarian brotherhood of Boston; and such we understand to have been the fact. Several replies have been made to the letter; and Unitarian liberality has manifested itself, in some very severe animadversions on the writer—one of which, it is believed, will help the cause of orthodoxy more than the letter itself. As a copy-right has been taken out for this little publication, we wish the author would send a good number of copies to several parts of our country, where we think they might do

much good—and among the rest not forget Philadelphia.

BARNABAS; OR, THE SON OF CONSOLATION: *Exemplified in the Life and Character of the Rev. Joseph Eastburn, late Pastor of the Mariner's Church, Philadelphia; who departed this life January* 30, *A. D.* 1828: *a Sermon preached in the Mariner's Church aforesaid, February* 3, 1828, *by A. H. Dashiell, A. M. Philadelphia: Printed by T. S. Manning, No.* 11, *South Sixth Street.* 1828.

THE author of this discourse, in a notice prefixed, apologizes for its imperfections, from the short period allowed for its preparation. In our judgment it needs no apology. We heard it when delivered, and then thought, and continue to think, since seeing it in print, that it is, in all respects, creditable to the author; who, we are glad to find, continues to minister to the mariners of Philadelphia, in place of "the good man" whose character he has pourtrayed, and whose death he has endeavoured to improve.

The text of the sermon is Acts xi. 24. "For he was a good man, and full of the Holy Ghost and of faith"—and a more appropriate passage of holy writ could not have been selected for the occasion. We doubt not this discourse will be read extensively and with much interest, and we hope with much edification too, by seamen. Nor need its beneficial influence be confined to them. It is fitted to do good to all who shall give it a serious and candid perusal. We give, as a specimen of the discourse, a part of the introduction.

"Already, my friends, have you anticipated the application of my subject; and in the very announcement of the text, He was a good man—heart hath said to heart, that man was JOSEPH EASTBURN.

"Every tongue pronounces him a *good man.* Men of every class, of every denomination, pronounce him a *good man.* The world, which for sixty years, has scrutinized his life, pronounces him a *good man:* and Christians endued with spiritual discernment, who have entered into his closest intimacies, and marked his conversation in all the varying circumstances of his 'public haunts and private ways,' concur, with heart and voice, in confirming the publick testimony: whilst the Master himself owns it true, in the application of his own infallible rule,—'by their fruits ye shall know them.'

"I come not, this morning, to make out a laboured panegyric upon our departed friend and benefactor; nor to offer the incense of adulation before the shrine of his good name. He would ever have blushed to hear praise that was not his own; pained to the inmost soul, that honour due unto God, should in the smallest degree be ascribed to a frail creature like himself: insulted would be his memory, if any thing false were uttered—and I who uttered it, would be found 'a liar before God,' and an intruder into the place consecrated to truth. But I cannot speak his praise as I would. Had I the talent, my brief hour would fail, long before I could introduce one moiety of the facts, from which his character has acquired that extraordinary ascendancy in the esteem and affection of thousands. Instead, therefore, of the fleeting notice that is taken in the tribute of this day's solemnity, and those traces that will exist in the remembrance of all who have known him, I trust some pen, like unto that which has recorded the saintly exercises of Brainerd, the holy enterprise of Henry Martyn, or the devout fervours of Fletcher, will relate the doings of Joseph Eastburn amongst mariners; that his name may be blessed upon earth, long after the tongue that now speaks shall be silent in death, and the hand that may write shall have mouldered into dust. Yet will I now speak that which I believe; and testify of that which I have seen."

Literary and Philosophical Intelligence, etc.

M. Kunkel is occupied in editing Meidani's Arabick Proverbs, amounting to about six thousand; many of them are furnished with valuable commentaries by Meidani himself, and among them will be found many important notices on the history and philology of the ancient Arabs. Professor Hamaker of Leyden had announced the same intention.

Professor Olshausen of Kiel, now living in Paris, where he is studying the ancient Persian idioms, intends to publish Zoroaster's works in the original language, with a translation; it will be one of the most important undertakings which has for many years been executed.

Among the literary reports of the day, it is mentioned that a Selection from the Papers, Correspondence, &c. of the late Mr. Constable, of Edinburgh, is likely to be published. Much that is curious and interesting must have been deposited with

one who had so much intimate intercourse with the world of literature.

The fourth and concluding volume of Mr. Godwin's History of the Commonwealth, will soon appear in England.

Egypt.—The prospectus has been circulated of a French Journal, to be published at Alexandria, and to be called, "L'Echo des Pyramides." It seems, however, that some difficulty has been experienced in obtaining the pasha's consent to the undertaking.

The first number of a monthly journal, entitled, "The Propagator of Animal Magnetism," has recently appeared in Paris. It contains some very curious cases, in the cure of which that species of remedy appears to have been applied with wonderful effect. It is not to be denied that the doctrine, controverted and ridiculed as it has been by some very learned physicians, has lately gained considerable ground in France.

A work, in five octavo volumes, called "The Eloquence of the United States," containing some of the finest specimens, from the beginning of the American revolution to the present time, has lately been published at Middletown, Connecticut. The style of its execution is highly creditable.

Mr. Warden has presented to the French Academy his work entitled "Researches into the Antiquities of the United States of North America," and has accompanied the presentation with some very interesting details, adding several notices, not less curious, of the monuments of Palenque, in the ancient province of Guatimala. The first of these antiquities, hidden for so long a time in the thick forests of the New World, consist of considerable works, which extend from the south shores of Lake Erie to the Gulf of Mexico, and along the Missouri to the Rocky Mountains. These monuments, of various form and size, and the objects of antiquity discovered up to the present period, comprehend, 1. fortifications; 2. tumuli; 3. parallel earthen walls; 4. subterraneous walls of earth and brick; 5. openings in the earth, which have been called wells; 6. rocks with inscriptions; 7. idols; 8. shells belonging to other countries; and 9. mummies.

There died in France, in 1827, eleven peers of the realm, of whom one was a field-marshal; twenty-two lieutenant-generals: twenty-four major-generals; five bishops; two sub-prefects; two consuls; six deputies of the late chamber; one of the chamber not yet assembled; fourteen deputies of former chambers; four members of the national convention; eleven presidents of courts of justice; one advocate-general; three attorneys-general; seventeen judges; one counsellor of the court of accounts; seven members of the Institute; five painters; twelve literary characters, including one female; five dramatic authors; four composers of musick; eight actors; and five actresses.

It appears from a table of the deaths in the Russian empire, in 1827, that among the individuals deceased of the masculine sex, professing the Greco-Russian Religion, there were 818 of 100 years old; 33 above 115; 24 above 120; 7 above 125; and 1 of 160.

Distances at which sounds are heard.—I recollect of being, many years ago, at the west end of Dunfermline, and hearing part of a sermon then delivering at a tent at Cairneyhill. I did not miss a word, although the distance must be something about two miles. It was the late Dr. Black of Dunfermline who preached, and who perhaps has seldom been surpassed for distinct speaking and a clear voice. The sound was such as I should have expected, in favourable circumstances, at a quarter of a mile. The wind, which was steady, but moderate, came in the direction of the sound. There are some miraculous stories of sermons being heard at many miles distance; but I did not view it in that light. I was riding westward, and at length saw the Doctor finishing his sermon, otherwise I should have doubted whether he had been at such a distance. Whether the sound had run along the road, as in a tube, I cannot say. I recollect little of what sort of road it is; part, I think has pretty good dikes, which might guide and confine the sound, aided by the wind. Some gaping ploughmen may surely be heard calling to their horses more than two miles; and, were fishwives in the open country, their eloquence would probably extend still farther. Unfortunately, most people, when they call loud, are not intelligible. In Scripture, there seem to be instances of persons being heard from far, speaking from mountain tops, but perhaps they used a trumpet.— H. M.

The editor of the Christian Advocate was assured, about five-and-thirty years ago, by an old gentleman then living, and who had been a great admirer and a frequent hearer of the celebrated George Whitefield, that this distinguished evangelist, when preaching, as he frequently did, in Philadelphia, from the steps of the old court-house, in Market street, at its intersection by Second street, was sometimes heard at Cooper's Ferry, on the opposite side of the Delaware—the distance about a mile and a quarter.

It was not affirmed that any thing like a whole discourse was heard; but that single words, and even whole sentences, were at times distinctly audible. Yet so soft and melodious was his powerful voice, that it made no painful or unpleasant impression on the organs of hearing, of the nearest by-standers.

A New Monkey.—The *London Weekly Review* says, in describing the "Chimpanza," an enormous ape, recently discovered in Southern Africa,—"This enormous monkey inhabits the coast of the Gulf of Guinea. Its height is sometimes greater than that of man; it has a small *beard* and *mustachios;* and is exceedingly pugnacious. It lives, in *some measure, in society;* at least, *numerous individuals of the species congregate together*, to plunder the negroes and carry off their wives. It builds itself a hut, *makes love to the negresses*, and drives away those who approach its dwelling, by pelting them with stones. *Several young ones have been tamed, and found to possess great imitative talents.*"

Great Fall of Rain at Bombay.—In a letter from Mr. Scott, *jun.* of Bombay, he says, that, during the first twelve days of the rainy season, 32 inches of rain fell, and that then all the roads became like rivers. In England, the average fall for the whole year is 32 inches,—the quantity which fell at Bombay in the course of twelve days.

Religious Intelligence.

In the Christian Advocate for the months of January and February last, we inserted two letters from Mrs. Graves at Bombay, and a part of her journal, relative to the establishment of female schools in India. The association of ladies in Philadelphia then mentioned, sent a remittance for the support of these schools by Captain George D. Blakie, of the American ship Pacifick, to whom the following letter was directed. It is delightful to observe the interest which the commanders of American vessels are beginning to take in the sacred cause of missions—among these, Captain Blakie seems to be second to no one. To the influence of our Mariner's churches we must, in great part, attribute this co-operation of seamen, in extending the empire of the Redeemer.

BOMBAY, 28th Sept. 1827.

My Dear Sir,

Your very acceptable favour, commenced at sea, and finished at Madras, was duly received by me. Accept many thanks for your kind remembrance of me and mine. Surely goodness and mercy have followed us both, all our days. About five months since, we received a letter from the Rev. Mr. Boardman, of the Baptist Mission, while at Calcutta, giving us the intelligence of the communication, remittance, &c. from Philadelphia. About five months elapsed, after the money was received *there*, before the information reached us. This circumstance, therefore, will account for the delay on our part, in forwarding our communications to America. Immediately after receiving the information above mentioned, we wrote and forwarded by way of England. I have conversed with our Secretary upon the subject of disposing of the dollars now in your possession, to the best advantage. He says, it would accommodate us, if you will pay the dollars to Mr. Pearce, of the Baptist Mission, requesting him at the same time, to give a receipt in duplicate, one copy of which, of course, you will wish to retain for your voucher in America, and one, in case you should be writing to Bombay, you will see the propriety of enclosing to us. Mr. P.'s address is "*W. H. Pearce, Esqr. Bap. Miss. Press, Circular Road, Calcutta.*"

I shall endeavour to write, and forward to Madras, in season for your ship. In my letter, sent to the Secretary of the "Ladies' Association, Philadelphia," I told her, that upon the reception of her letter, we selected one of our *best* and *first* established female schools, to which we appropriated the name they requested, viz. "*The First Philadelphia School of Bombay.*" I think I told them also, that we had taken one young woman from this school, as a teacher of another female school. I think we shall soon take two more for the same purpose. The school which we have selected, is taught by a Brahmun of very respectable talents, and his school is first among the ten female schools we have in operation. We have four female teachers, and a fifth will commence on the first of the ensuing month. We have many discouragements as well as encou-

ragements, in reference to schools, and all other concerns of the Mission. However, I think faith and hope generally predominate, and that we trust in the infallible promises of Him who cannot lie, that "the heathen shall be given to the Redeemer, and the uttermost parts of the earth for his possession."

Perhaps you are not aware that our mission is reduced to four solitary members? One ordained missionary, and one printer, with their wives, constitute this mission. The health of one of the sisters has, for several months, been so very delicate, that she has been altogether unable to take any active part in the superintendence of the schools. The great work of preaching, translating, correcting proof-sheets, &c. &c. falls upon one of the brethren, and that of printing upon the other. Mr. Garrett also assists much in addressing the people, and in various other ways. We have three exercises every Sabbath, two in Mahratta, and one in English, besides an address and reading the Scriptures to a company of beggars. On Tuesday is a meeting for the instruction of our school teachers. On Wednesday for beggars, at which time some rice is distributed. On Wednesday evenings the brethren and sisters meet for prayer and reading the Scriptures. Mr. Graves has also a meeting among the Jews, when he reads Hebrew and translates it into Mahratta. He is induced to do so on account of their partiality to the Hebrew.

Perhaps you have heard, ere this, that our two widowed sisters, Nichols and Trost, are now at Ceylon. They were both married in October last, the former to the Rev. Mr. Knight, Church Missionary at Nellore, Jaffna, and the latter to Rev. Mr. Woodward, Tillipally, Jaffna. I had almost forgotten to tell you that we are permitted again to become parents. On the 31st of May our little daughter was born. She is a very healthy child to appearance, but we would not set our affections too strongly upon her, but bear it constantly in mind, that she is the Lord's, and be willing to return her to the great Giver whenever He calls for her. There are only two children surviving here now. Well—"All is well!" "It is the Lord, let Him do what seemeth Him good." I cannot forbear telling you how grievously we have been disappointed in regard to welcoming missionary brethren and sisters to this station. It is now more than a year since we began to hear that a reinforcement might be expected soon—*that they would sail immediately*—that a Mr. Stone and Brewers would certainly sail for Bombay very soon, &c.; but the last information (a letter which you brought from Mr. Evarts) says, "We wish to send you a reinforcement as soon as we can, but cannot tell when the time will be," &c. "A Mr. Allen, who we expect to send, is in the Seminary at Andover!!!" If Mr. A. was in Andover Seminary in March last, he in all probability is yet in America. O that we may be enabled to say, in reference to this subject, as well as every other, "the will of the Lord be done!" There is no restraint with the Lord, to work by many or by few. But pray you, my dear Sir, the Lord of the harvest to "thrust forth labourers into his harvest."

Now, my dear Sir, as you have kindly offered to do any thing for us that was in your power, we wish to ask your advice upon a particular subject, viz. Whether things forwarded to Philadelphia could be easily conveyed to Granville, Massachusetts? Mrs. Hall has requested to have some articles sent to her by the first convenient opportunity, and we know not when any such opportunity will occur. You will very much oblige us by giving us this information as early as possible, that we may have sufficient time to send the box to Madras, before you leave. The articles are some jewellery, some plated ware, and some of Mr. Hall's clothes. We should wish to know whether the articles would be chargeable with duties at Madras? Mr. G. unites in affectionate regard to you. Believe yours, very sincerely,

M. GRAVES.

SANDWICH ISLANDS.

GENERAL MEETING OF THE MISSIONARIES AT KAIRUA.

IN October, 1826, a meeting of missionaries was held at Kairua, on Hawaii, at which the missionary stations on the several Islands were generally represented, and various subjects of common interest were discussed with a view to mutual understanding; such as—the term of missionary service, and the grounds upon which the mission would approve of a member's leaving the field—the alphabet for the native language—translations—printing—preaching—schools and native teachers—principles of intercourse with the chiefs in reference to commercial and civil affairs—duties and difficulties respecting marriages among the natives; &c.

From the report of this meeting, which is drawn up with care and judgment, such extracts will be made as will be likely to interest the general reader.

Term of Missionary Service.

We have thought it suitable, that we should express our views jointly in the

form of resolutions respecting the term of our missionary service, and the ground of the approval of any member's leaving the field. We are far from thinking it an easy thing for a missionary to leave his work without doing injury to the cause of missions: and when cases of apparent urgency have occured among us respecting the departure of individuals, it has been a matter of sincere regret that time was not allowed to correspond freely with the Committee with reference to the particular cases, which never fail to be attended with great solicitude on our part, and probably not less on the part of the Board.—Though we have been called on to express our approbation of the return of a missionary to the Board, stating the ground on which we act, and the reasons of his return, yet we can never assume the responsibility of *justifying* any one's quitting the service, or receding from his engagements with the Board, and with the Church; but we expect, in every case, the Board will of course decide as to the duty, both of the individual who leaves the field, and of the mission who grant their approbation and afford the needful facilities, and that they will judge as to the expediency of employing such labourers further, here, or elsewhere, or of dissolving their connexion with them. We have therefore adopted the following resolutions: viz.

1. Resolved, that we consider our services, as missionaries, pledged to the Church for life, and that we consider it irregular for any member of the mission to take any steps towards a removal from his post, until he have the approbation of a majority of his brethren.

2. Resolved, that in order to justify the mission in approving of the return of any member to his native land, they shall be able to assign reasons for it, which, in their opinion, will be satisfactory to the American Board, and to the candid Christian publick.

Translations.

The importance of prosecuting with vigour the work of translation, with a view to put successive portions of the sacred Scriptures into the hands of the people till they shall receive the Bible entire, is felt by us all, and the work has been begun, though much less has been done than we had hoped would be accomplished before this time. Various passages have been translated since our last general meeting, some of which have been printed, as the decalogue, the Lord's prayer, the 100th psalm, the story of the good Samaritan, and other short detached portions of Scripture.

Separate translations of the Gospel of Matthew have been made by Messrs. Thurston, Bishop, and Ely at Hawaii, by Mr. Richards at Maui, by Mr. Bingham at Oahu, and by Mr. Whitney at Tauai. From these we have resolved to prepare, with all possible despatch, a copy for the press, and it is expected that those who have completed a translation of that book will, before leaving this place, agree on the orthography of the foreign words introduced into the translation; on the terms for chapter, verse, faith, throne, tempt, genealogy, &c., and the method of translating the most difficult passages and those that frequently occur, and also adopt substitutes for the compound Greek characters θ, φ, and χ, all which will tend to facilitate not only the revising of Matthew, but also our further attempts at translation.

The report describes a division of labour agreed upon at the meeting, by which, with the smiles of Heaven, a considerable portion of the sacred writings will, at no distant period, be rendered into the native language.

Printing.

Since our last general meeting in June, 1825, our spelling book, which is in the form of a small Tract, has been revised, and 22,000 copies printed since its revision; making the whole number of that little Tract, or first book for our schools, 63,000 copies. Of the Tract No. 2, 7,000 copies have been printed within the same period. Of No. 3, original compositions of the chiefs, 3,000 copies. Of the good Samaritan, 500 copies. Also a new edition of hymns, of 10,000 copies. The whole number of copies printed since our meeting in June, 1825, is 74,000.

Preaching.

It is with thanksgiving to God we declare, that wherever the Gospel is proclaimed among the people, listening crowds attend with apparent interest and becoming seriousness; and we cannot but hope, that some among them truly relish the sincere milk of the word, and by the aid of the Spirit are made to grow thereby.

Schools and Native Teachers.

Thomas Hopu, John Honorii, Richard Karaiaulu, Stephen Pupuhi, Robert Kaia, Taua, Kakikona, Petero Kaomi, Bartimea Lalani, and a considerable number of others, have been employed to conduct conference and prayer-meetings among the people at different places, and have, it is believed, been useful in that as well as in teaching or superintending schools at the different stations.

Schools have been established in every

district throughout the whole group of islands, and so rapid has been the increase of the number of schools, and of learners, that we have not been able to keep an exact register of them all. From what have been registered, and from the number of the books distributed where a register has not yet been made, we estimate the present number belonging to the schools at about 25,000. For the instruction of these not less than 400 native teachers are employed, who, being able to read and write themselves, and apparently well disposed, are thought to be in no small degree useful to those under their charge.

Probably not less than one hundred others, who call themselves teachers, but ill deserve the name, have without consulting us been employed by petty chiefs or land-holders to teach their people. Their places, however, will, we hope, be supplied as soon as competent teachers can be found for the purpose.

Principles of intercourse with the Chiefs, with reference to Commercial and Civil Affairs.

The great influence of the chiefs over the people, and the disposition which many of them manifest to learn our views respecting their affairs, together with the dissatisfaction which our influence or alleged interference seems to have given to a considerable class of foreigners, who reside or occasionally touch at the islands, have led to a very careful re-examination of the subject, and to the adoption of the following resolutions.

1. That we consider ourselves required by our Instructions, as well as by the nature of our office as Christian missionaries, to abstain, like our Divine Master, from interference with the political and party concerns of the nation.

2. That we are moreover bound by our Instructions, and the nature of our office, to make known the whole word of God, especially its prohibitions and requirements which affect the conscience or the well being of the soul, however opposed the prohibitions and requirements may be to the former customs and present practice of the people.

3. That in perfect consistency with our Instructions, and the maintenance of our proper characters as Christian teachers, we may give information and advice with respect to "the arts and institutions and usages of civilized life and society," and may use our influence to discountenance every vice, and encourage every virtue.

Rules to be observed in case of Persecution.

1. That every missionary ought studiously to avoid a personal controversy with opposers, and to show the spirit of kindness and forbearance, which the Gospel recommends in case of abuse, "in meekness instructing those who oppose themselves."

3. That in case of an attack, particular, or general, we will, in the exercise of the unalienable rights of self-defence, aim to magnify our office, and vindicate the cause of God, rather than to gain any personal advantage.

3. That while each conforms to the general principles of the mission, the cause of each shall be the cause of all; and as personal controversy should be avoided, and the cause of the Gospel not surrendered, it will be specially important that one support another.

4. That in case our characters, our principles, or practice be misrepresented, in a manner calculated materially to injure, if not corrected, the cause of Christianity, it will be our duty, of course, to plead that cause by a careful statement of facts, and by setting truth in the plainest possible light, especially before the chiefs, and others interested in the welfare of the nation.

5. That a fair history of the opposition to the mission, as well as of its labours and progress, be transmitted to our patrons, for their information, and for the benefit of the common cause.

(*To be continued.*)

We insert the following short letter, that what it states may operate—and we hope it will—as an example. If this noble example were universally followed in the Presbyterian church, the Board of Missions of the General Assembly of our church, would be able to do more in evangelizing the world than any other associated body in our country—and they would rejoice to do it.

Pittsburgh, March 28, 1828.

Dear Sir,—I enclose twenty-nine dollars to aid the funds of the Board of Missions of the General Assembly of the Presbyterian Church. The donor does not wish his name to be known. This sum is the amount of the proceeds of one day's labour in each month of the last year, performed at his common occupation. He instructed me to request that the Board would apply it to the support of the Mission about to be sent to Buenos Ayres.

Yours, with respect,

JOHN ANDREWS.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund -		$ 87 50
Of Rev. Samuel Lawrence, Greenwich, N. J. for ditto - - -		5 00
Of Rev. B. Hoff, Bridgeton, for ditto - - - - -		4 65
Of Rev. C. W. Nassau, Norristown, for ditto - - - -		5 38
Amount received for the Contingent Fund		$102 53
Of Rev. Eli F. Cooley, per Mr. Israel Fish, collected by him in the Presbytery of New Brunswick, for New York and New Jersey Professorship		341 50
Of ditto from Rev. Wm. Blauvelt, collected by him in Newton Presbytery, for ditto - - - - - - - - - -		44 50
Of Rev. Thomas J. Biggs, on account of his subscription for the Philadelphia Synod's Professorship - - - - - - - -		20 00
Of Rev. Dr. John M'Dowell, collected by Rev. David Magie, from a few individuals in the 2d Presbyterian Church in Elizabethtown, for the New York and New Jersey Professorship - - - - - -		125 00
Of ditto, from Rev. Abraham Williamson, $15, as follows, viz. from the Female Benevolent Society of Chester, Morris County, N. J.	10 50	
and from Mr. Williamson - - - - - -	4 50	
in part of his subscription for the Eumenian Society's Scholarship -		15 00
Of Mrs. Jane Keith, of Charleston, S. C., the balance in full for her Scholarship - - - - - - - - - - -		50 00
Of Rev. Edw. N. Kirk, a member of the first Class of 1825, for the instruction of some indigent Student in the Seminary, who shall consider it as a *Loan* to be repaid to the fund, when Providence makes it practicable, in part of his subscription - - - - - -	25 00	
and for interest - - - - - - -	9	34 00
Total		$732 53

The Treasurer has also the pleasure to acknowledge the receeipt of $22, per Rev. Dr. E. S. Ely, from the Female Mite Society of Fairfield, N. J., for the Evangelical Mission to Buenos Ayres, contemplated by the Board of Missions.

View of Publick Affairs.

EUROPE.

The last arrivals from Europe have brought Liverpool papers to the 26th, and London to the 24th of March inclusive. The latest Paris dates that we have seen are of March 22d.

Britain.—It was our expectation that, ere this, the great question of war or peace, between the allied powers and the Turk, would have been decided. But it appears, by the latest accounts from Britain and France, that there is still the utmost *uncertainty* in regard to this momentous question. We have all along said, that we should look for peace till war was actually proclaimed; and the last advices seem, on the whole, to present a more pacifick aspect of the state of affairs among the still frowning powers, than that which we exhibited last month. Still, it would give us no great surprise, if the next arrivals should bring the news of war. We think it evident that Britain and France sincerely wish for peace; and that although Russia is for war, she is not willing to risk it, in opposition to her allies. It also appears that these three powers are unshaken in their purpose to put an end to the desolation of Greece. Their honour indeed is pledged to do it. On all sides preparations for war are carried on with vigour; and the issue is with Him who rules among the armies both of Heaven and earth. By the light of Scripture prophecy, we think we can see that the destruction of the Mahomedan power is not far distant; but the exact times and seasons for all future events are known to God alone.—Our space does not permit us to give a detail of rumours and opposing opinions, as stated in the English papers—we have given the result of what we have read and compared.

"The interest of the British publick—says a London paragraphist—has, for the moment, been diverted from the North of Europe, and the affairs of Portugal have attracted all attention." The official statement relative to this interesting subject is as follows—

"Despatches have been received by government from Sir Frederick Lamb and

General Clinton, dated Lisbon, 16th March. Don Miguel had entirely thrown off the mask, and dissolved both the Chambers. Lisbon was in great ferment, and universal confusion and distrust prevailed. The conduct of Sir F. Lamb was highly characteristick of the representative of the King of England. He denounced the mischievous conduct which Miguel was pursuing, and predicted, that, if persevered in, it would end in destruction to himself, and be productive of the most direful catastrophe. Miguel is in the hands of the infamous Queen, who directs every thing. The Chambers were dissolved in order to prevent their debating upon the state of the nation. All the Constitutional Chiefs were dismissed, and replaced by Apostolicals. The Queen had gone so far as to send to Spain for 25,000 men, which Ferdinand will, no doubt, send, if he can spare them from home."

It is added, that the presence of the British troops in Lisbon, and the fleet in the Tagus, are the only obstacles to Miguel's being proclaimed king; and that to escape his vengeance and cruelty, several nobles, and other persons of public character, have left Lisbon.

The health of the king of England is said to be much improved.

FRANCE.—The most important article of the recent intelligence from France is the address of the Chamber of Deputies to the king, in reply to his speech at the opening of the Chambers. After a protracted discussion, the liberal party gained their point, and voted that the policy of the late ministry was a *deplorable* system. This address was the result. We have seen and compared two different translations of it; but not having seen the original, we cannot give an opinion as to which is the more faithful. They, however, not only differ more in language than any two separate but good translations from French into English could differ, but in some instances they vary considerably in sense and import. They notwithstanding agree in representing the address or response of the Chambers as very much an echo of the king's speech; and as lauding him, in the highest strain of French flattery, for dismissing his late ministers, and for resolving to meet the wishes of the nation, by adopting a system of measures, many of which are in direct opposition to those of the late administration. The address, however, distinctly approves of the determination to recal the French troops from Spain, of the naval blockade of Algiers, of the treaty for the pacification of Greece, and of the battle of Navarino, as well as of the king's appointment of his son to superintend promotions in the army. In short, every thing which has been well done, under the late administration, is ascribed to the king, and every thing wrong and oppressive, (of which it is broadly intimated there had been much,) is attributed to the ex-ministers; and the monarch is assured that he has enthroned himself in the hearts of his subjects, by abandoning certain pernicious measures heretofore adopted. In his short reply to the address, the king remarks that he had hoped that in making it the Chamber would have been unanimous, and expresses his regret that such had not been the fact. It appears that the vote on this address in the Deputies' Chamber, was 198 for it, and 168 against it. From this, as well as from some other articles in the publick papers, it is apparent that the members of the late administration have friends and abettors, both in the legislature and in the nation at large; and that they will oppose to the utmost, the plans and operations of the liberal party, now in power. But we think that the liberty of the press is restored, and will be preserved; and that the projects of the Jesuits and their adherents, to make France subservient to Rome, and to exterminate the Protestant religion, are frustrated for the present—and we hope for ever.

It appears that an expedition is fitting out for Greece, to consist of 9000 French troops, and 6000 English; of which Marshal Marmont is to be commander in chief. This is said to be a set-off to the chief command of the allied fleet, given to the British Admiral Codrington. It is suspected, and seems not improbable, that the late French ministry have countenanced the recent changes, hostile to freedom, which have taken place in Lisbon. If so, it may breed alienation between France and England.

SPAIN—so far as we have observed—remains in statu quo.

PORTUGAL.—We have always wondered that either Don Pedro, or the English cabinet, could ever have placed confidence in Don Miguel, whom we have been accustomed to consider and represent as one of the vilest of men. But we supposed that they knew him better than we did, and we were aware that the most unprincipled men, if they do not want understanding as well as virtue, are governed by a regard to their own interest. But we suspected, and the event has proved the suspicion just, that Don Miguel was both weak and wicked. His mother is a very Jezebel, and between her and her darling son, the kingdom of Portugal has again been thrown into confusion. We shall not repeat or enlarge on what appears under the head of Britain, farther than to say, that both these troublers of a nation's peace, will probably be

either destroyed or finally banished; and that eventual good may be brought out of the present evil. Yet, from causes of less apparent moment than the changes which have recently taken place in Portugal, all Europe has sometimes been eventually embroiled; and such may be the result in the present instance.

Greece—Affords but little news for the present month. Ibrahim Pasha, if he has not left Greece, has been rendered inactive; and the operations against Scio are still carried on. We understood that the requisitions of the allied powers demanded equally of the Greeks and Turks to cease hostilities. If so, the military operations of the Greeks, beyond what are strictly defensive, are in violation of their own engagements; for they professed to accept thankfully, as well they might, the proposition of the allies. It is stated that the French and British troops destined to Greece, are sent thither chiefly with the intention of enforcing the conditions of the treaty, and putting an end to the civil broils which have existed through the whole of the Greek conflict, and rendered it far less efficient than it might otherwise have been.

Turkey.—The Sultan still continues the most vigorous warlike preparations; and yet it is said that he seems to be desirous of renewing negotiations with the allies. He has already proved more than a match for them in diplomatic manœuvres. If they suffer him to deceive them again, they will become the scorn of the world; for that he has no regard to truth, in his dealings with them at present, it requires no sagacity to discern. He has closed the Bosphorus against the trade of Russia, and confiscated a number of trading vessels belonging to her merchants. It is also believed that by his influence in the Persian court, which is Musselman in its religion, he has been the cause of the violation of a provisional treaty of peace between that court and Russia. By all this the pride of Russia must be deeply wounded, and if not hampered by her alliances, her armies would doubtless before now have been on their march for Constantinople.

Russia.—The mighty armies of this great power have been approaching the confines of European Turkey for several months past. The river Prut, or Pruth, divides the former Turkish province of Moldavia, into nearly two equal parts; and the part to the north and east of the river was ceded to Russia by the memorable treaty of Bucharest in the year 1812: and on the eastern and northern side of this river, the Rubicon of the Ottoman empire, the Russian armies to the amount of probably 150 thousand men are now arrayed—if indeed they have not passed already into the Turkish dominions. The accounts received from Europe, immediately preceding those brought by the last arrivals, rendered it probable that the Russian armies had actually crossed the Pruth—Such however it appears was not the fact, when the last intelligence from those armies was received in Paris and London. As we have elsewhere remarked, we doubt not that Russia earnestly desires to invade Turkey; but is restrained by the treaty in regard to the pacification of Greeee. Couriers pass rapidly and constantly between the allied courts, and it is stated in a London paper that Lord Wellington himself is about to set out for Petersburgh. Britain dreads the increase of the Russian empire, both on the side of Persia and Turkey—By that increase in the east, her possessions in India would be hazarded, and by such increase on the south, her Mediterranean trade would be diminished. Nor does France desire to see Russia drive the Turk out of Europe. But Russia doubtless covets both these objects; and it is very possible that this difference of views and wishes will dissolve the alliance, and perhaps produce war between the powers now united. Time alone can resolve the problem—According to the latest accounts, Russia has a population of 59,393,500 souls—The increase has been one-third in twenty years; and the whole of this immense and increasing population is eminently military. If left to herself, therefore, she might fight both Persians and Turks with probable success; but if Britain, France, Austria and Prussia, shall insist on keeping the peace of Europe, Russia probably will be restrained—but perhaps not.

ASIA and AFRICA.

For the present month, we have nothing of importance to report, from either of these large sections of the globe—War will probably be continued in Persia, with increased animosity. The Turkish Sultan will do all in his power to promote it, in order to produce an important diversion, in his favour, of the Russian forces.

AMERICA.

Brazil and Buenos Ayres.—It rarely happens, that a state of actual warfare with scarcely any fighting, continues between two powers for such a length of time, as has lately been witnessed between these belligerents. The truth seems to be, that both are feeble and exhausted; and yet that they cannot agree on terms of peace. The last accounts state that their armies, each consisting of about 6500 men, were near each other in Rio Grande, and that a conflict was expected soon to ensue.

COLOMBIA.—The Grand Convention of this great republick, for settling the controversies and disorders by which it has for three years past been distracted and dishonoured, was to be opened on the 2d of March, at Ocana, or Santa Anna, a town about midway between Carthagena and Bogota. We have not heard of any of the doings of the Convention. It is to be hoped they may be able to restore order and peace to their unhappy country. This however seems to be doubtful. There has been recently a pretty serious insurrection at Carthagena, but the established authorities eventually prevailed against the insurgents, and their chief, Padilla, fled. Bolivar left Bogota, we believe for Ocana, on the 3d of March; and issued a proclamation on the occasion, exhorting his countrymen to confide in the Convention. But the proclamation itself gives evidence that suspicions existed, that the members of that body would aim at personal aggrandizement. Yet we hope the event will prove that these suspicions were, as Bolivar asserts them to have been, utterly unwarranted. Bolivar himself is grievously suspected, by many of his countrymen, of aiming at a Dictatorship. It may be so; but we will not believe it, till we have better evidence of the fact than we have yet seen. It is said that in Peru and Chili he is the object of general distrust and hatred. But such statements are often made by a single letter writer, perhaps ignorant or partial, and then circulated throughout our country.

CENTRAL AMERICA.—The lamentable civil war between the Guatemalians and the Salvadoreans, which has been raging for a good while in this unhappy state, is still continued. The party first mentioned have the constitution and the governmental power on their side. But the other party, although insurrectionists, are probably the more numerous, and most likely ultimately to prevail. The former party have many old Spaniards among them, whom the Salvadoreans bitterly hate, and accuse them and their abettors of being enemies to freedom and the equal rights of the citizens. Much blood has been shed, and more we fear will flow, before the unhappy quarrel can be terminated.

MEXICO.—Treaties of commerce and of boundaries have been negotiated by our minister, Mr. Poinsett, with this republick. They have been sanctioned by the Mexican Senate, and copies of them have been sent to Washington. We hope these treaties will finally terminate all controversy between Mexico and the United States. Commodore Porter, with part of his fleet, was at Vera Cruz on the 18th of March. He had removed his flag to the Asia, a 74 gun ship, and remained chiefly on board; but was not able either fully to rig or to man the ship. His patience must be greatly tried by the circumstances in which he is placed—The old Spaniards are leaving Mexico as fast as they can get away.

UNITED STATES.—Our Congress are still in session; and with unfeigned regret we say it, have done but little, comparatively, of the business for which they were elected. About a fortnight since, a member stated, and we believe with truth, that there were 348 bills, in different stages of their progress, yet to be acted on, or left unfinished, beside much important business which had not then been touched. The legislature of the state of New York adjourned a short time since, having been in session 112 days, and passed 339 laws; and the legislature of Pennsylvania, after we think a still shorter session, adjourned, after passing 223 acts. Allow the concerns of the union to require more deliberation than those of the individual states, still the tardy proceedings of Congress will and ought to suffer in the comparison; and yet our state legislatures also, are believed to waste much time in party controversies, wholly irrelevant to the objects of their appointment. That such is the fact, in regard to the Congress at Washington, is believed and complained of by men of all parties. But if the people do not correct the evil, by a decided indication of their will in the election of their representatives, they may complain without relief; and indeed will deserve none.

The past winter was mild, almost beyond a parallel; but the frost of the spring has done great injury in the vegetable kingdom, especially in the southern part of our country. In the city where we write, more snow, we are persuaded, fell on the 14th of April, than in the whole of the preceding winter. In a few places of our highly favoured land, there is now, and has been for some time past, a partial prevalence of the disease denominated varioloid; but the general health of our country is believed to be even greater than usual; and what is still more important, we think it evident, that while there remains much to lament, our moral and religious state is decisively improving.

ERRATA IN OUR LAST NUMBER.

Page 147, 2d col. the word *her*, placed at the beginning of the 4th line from bot. belongs to the beginning of the following line.

Page 148, 2d line from top, for *intruded* read *introduced*.